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Samuel S. Snow

THE VOICE OF ELIAS:

OR,

PROPHECY RESTORED.

BY

A COMPLETE AND TRUTHFUL EXPOSITION OF THE
VISIONS OF THE PROPHET DANIEL AND
THE BOOK OF THE REVELATION.

BY

SAMUEL SHEFFIELD SNOW,

MEMBER OF CHURCH, AND PASTOR OF THE CHURCH OF MOUNT ZION.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

"And, truly, shall first come, and restore all things."

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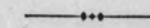
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VOICE OF ELIAS

PROPHETRY RESTORED

DEDICATION.



To the true friends and followers of Christ, who are weary of the errors and corruptions, in doctrine, spirit, and practice, that prevail and abound in all Christendom, this book is dedicated, with the hope that it may prove to them a word in season;— showing them clearly that their final and glorious redemption is near, and guiding them to the full understanding of the truth which shall sanctify them; that thus they may be prepared for the approaching kingdom of Christ and of God. And that this happy result may be attained, through the operation of the Divine Spirit, is the earnest prayer of their brother and friend,

THE AUTHOR.

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CONTENTS.

	PAGE.
INTRODUCTION.....	7
THE VISIONS OF THE PROPHET DANIEL.	
VISION I.—THE GREAT IMAGE.....	13
“ II.—THE FOUR BEASTS.....	17
“ III.—THE RAM AND HE-GOAT.....	26
“ IV.—THE PROPHETIC HISTORY.....	42
EXPOSITION OF THE REVELATION.	
PART I.—THE INTRODUCTION.....	81
“ II.—THE SEVEN CHURCHES.....	91
“ III.—THE CELESTIAL VISION.....	128
“ IV.—THE SEVEN SEALS.....	143
“ V.—THE SEVEN TRUMPETS.....	163
“ VI.—THE DRAGON AND THE BEASTS.....	222
“ VII.—THE HARVEST AND VINTAGE.....	257
“ VIII.—THE SEVEN VIALS.....	276
“ IX.—THE JUDGMENT OF BABYLON.....	305
“ X.—THE SUPPER OF GOD.....	329
“ XI.—THE TWO RESURRECTIONS.....	346
“ XII.—THE EVERLASTING KINGDOM.....	365
CHRONOLOGY OF THE WORLD.....	393

INTRODUCTION.

It is an admitted truth, amongst all evangelical Christians, that our Lord Jesus Christ will come the second time, to judge the world. But, in regard to the time and the manner of that august event, the most astonishing ignorance prevails. That this should be the case with those who have merely the *form* of godliness, and a *name* to live while they are spiritually dead, would not be so very surprising: but, even those who, we are bound in the judgment of charity to believe, have some love to Christ and the truth, are still involved, to a great extent, in the prevailing darkness. God has inspired his holy prophets to write the most important instruction concerning the great things of his kingdom: but, so far as any practical effect is experienced by multitudes who bear the Christian name, they have written almost in vain. "The vision of all is become as the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Thus, both the learned and the unlearned have agreed that the great truths of prophecy cannot be understood, and, therefore, they remain willingly ignorant concerning the day of the Lord, which is coming upon them as a thief in the night.

Has, then, the word of prophecy been written in vain?

Shall the children of God be left in darkness, and the mighty judgments of his day of wrath come upon them also as a thief? We are assured by the unfailing promises of him who cannot lie, that they shall not. Nothing is more certain than that those whose names are in the book of life shall be made to understand all that God has spoken by all his holy prophets; and that when the coming One shall appear in his glory, they will exclaim with rapture, "Lo! this is our God; we have waited for him." When our Lord comes, he will find all his true followers thus waiting.

But, if the people of God are to understand the whole of his word of truth, even the deep mysteries of his kingdom, who is to be their instructor? Unquestionably they must and will all be taught of God, by his Holy Spirit. But how does the Spirit instruct the disciples of Christ, and guide them into all truth? It is only through that chosen instrumentality which God has ever honored and blest for the great work of salvation—the true and faithful ministry of the word. Let no one imagine that he can attain to the full knowledge of the deep things of God, which constitute "the present truth," in any other way but through the instructions of him who is called and sent of his Divine Master to rule and feed his people. That Master himself asks the question, in reference to his second coming, "Who then is that faithful and wise servant whom his lord shall make ruler over his household, to give them their portion of meat in due season?" If such ruler were not necessary—as some vainly dream—the household might as well be left to shift for themselves. But the great Shepherd does not leave his sheep in the midst of wolves, without providing under-shepherds of his own choosing, who shall feed them and defend them from the wolves. He, therefore, says, "Turn, O back-

sliding children; for I am married to you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to my heart, who shall feed you with knowledge and understanding." Surely, the backslidden children need such feeding as is here promised.

We learn from the harmonious declarations of the sacred scriptures that, when the great day of the kingdom of God has come, his people are to be gathered to the standard of divine truth, by a *new dispensation*. This is called by the apostle Paul, "the dispensation of the fullness of times." As a dispensation necessarily involves the ministry of the word, this must precede the personal advent of Christ and the resurrection of the righteous. Accordingly, our Lord expressly declares, when speaking of his own future coming, "Elias shall first come, and restore all things." The things restored are all that God has spoken by his holy prophets; as an inspired apostle has plainly testified. A messenger was to be sent in the spirit and power of Elias, according to the example of John the Baptist, who should fully explain and harmonize the whole word of prophecy. As it is susceptible of the clearest and most convincing proof that the times are ended, and the great day of God has dawned upon the earth, this must certainly be the time for the appearance of that messenger—the chief minister of the final dispensation.

But, how are the people of God to know who is that messenger? He is to be known, as his Master was, by his works. The mere unsupported assertion of any man that he is that messenger, is no more to be accepted as conclusive than was that of Jesus that he was the Messiah. In either case, however truthful the assertion, it must be proved true by the works performed—works that are im-

possible to any *mere pretender*. But, what are the works which prove the claims of Elias? Are they miracles? Certainly not. For, although John the Baptist was sent in the spirit and power of Elias, and all that he uttered, concerning the Master whom he heralded, was true, he performed not a single miracle. The credentials of the special messenger of Christ did not then consist in miracles: neither do they now; and those who look for outward miracles will look in vain. Yet all that the messenger, in fulfilling the work of his mission, utters concerning the coming and kingdom of his Lord and Master, will be found true. And the work which he performs, of restoring all the glorious truths of the "sure word of prophecy," can be done by no other than the man who is called and sent of God for that work. By the work of that mission, therefore, he is to be known.

The writer of these pages declares himself to be that special herald of the coming Savior. But no one is bound to accept his testimony, without the proof derived from his works. Yet, though such declaration alone is insufficient, if he does the very work which is foretold by prophets and by Christ, no professing Christian is at liberty to disregard his claims, or treat them lightly: nor can any one, whom the voice or words of that messenger may reach, be saved from the impending judgment of God, but by receiving him in his appointed mission. Let every one be careful, therefore, not to reject the counsel and authority of God.

In this book, as will be found by those who attentively and candidly peruse it, much is accomplished in the great work of restoring. Daniel is the great chronological prophet. All the *data* are furnished in his visions that are necessary, in connection with prominent and well-known historical facts, to inform us of the *time* of the end-

ing of the age, and the introduction of the everlasting kingdom of God. And the book of Revelation is a grand synopsis of all the more important events relating to the times of Christ, from the days of the apostles to the consummation. By fully explaining these two prophecies, therefore, a point is gained of the greatest importance to the complete unfolding of all the mysteries of the word of God.

Attempts have been made by many in time past to explain the prophecies which constitute the subject of this work: and, while it is true that many correct interpretations of particular portions have been given by some of these writers, it is also true that many of those expositions have been extremely erroneous. And, although it is not the prerogative or the wish of him who is sent to restore all these things, to condemn those who have honestly and conscientiously endeavored to unfold these deep things of the Spirit, because they did not possess a perfect understanding of all things, nor to reject any of their teachings that are truthful, yet it does devolve on him to discriminate between the wheat and the chaff—indorsing the truth and rejecting the error. Thus, and thus only, could he discharge the duties of his mission, making the crooked places straight and the rough places plain. It is not, therefore, to be expected that all the expositions given in this book should be strictly original. Let this be well understood by the reader; for, as he passes through the work, he will observe that many things taught are substantially the same as those which have been taught by others. In short, the labor of the author has not been prompted or directed by a desire to be *original*, but to present the truth, whether *new* or *old*.

It will be noticed that the language of the text is changed in a slight degree from that of the common ver-

sion. Most of these changes are merely a grammatical improvement, while the sense remains the same. No candid and intelligent person will object to this. And where the sense may seem to be affected by the change of words, the reasons for the change are amply given in the remarks which follow the quotation. In every such case the different form of expression was adopted after the most diligent and careful examination of the passage in the original language; and the author challenges the most rigid criticism of the rendering which he has given.

With these introductory remarks, the work is sent forth to the Christian public, like the bread cast upon the waters, the author trusting in the promises of a covenant-keeping God that a harvest will be gathered to Zion, as its fruit.

S. S. S.

MOTT HAVEN, N. Y., Aug. 5, 1863.

THE VISIONS OF THE PROPHET DANIEL.

VISION I.

THE GREAT IMAGE.

IN the second chapter of this prophet, a dream is described, as it was seen by the king of Babylon, and afterward made known to Daniel in a night vision. This was no ordinary or unmeaning dream, but a direct revelation from God, in which, by means of symbolical representations, a grand outline was presented of the history of the world from that time down to the great day of the final establishment of God's everlasting kingdom. A great image, in the form of a man, was seen, as described in verses 31 to 33. The head of the image was of gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay.

A stone was cut out, without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces, when not only the iron and clay, but the brass, the silver, and the gold,—all the parts of the great image,—were broken to pieces together, and became like the chaff of a threshing-floor, and the wind carried them away, that no place was found for

them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and the interpretation, as given by the inspired prophet of Jehovah, now demands our attention.

And first, he declares to king Nebuchadnezzar that he was a king of kings, by which he means a ruler over many kingdoms that were subject to him as provinces of his vast realm; for wherever the children of men dwelt, not only they, but the beasts of the field, and the fowls of the heaven, had been given into his hand by the God of heaven; and thus he was supreme ruler over them all. In this great dominion he was represented by the head of gold. After him another kingdom was to arise, which would be inferior to him—that is, inferior to the mighty kingdom or empire of Babylon, which he ruled and represented. This second kingdom was that of the Medes and Persians, which, in the reign of Belshazzar, conquered Babylon, and succeeded to the supreme dominion. See chap. v. A third kingdom was to succeed the Medo-Persian, which should bear rule over all the earth. This was the Grecian or Macedonian, which, under the mighty conqueror Alexander, subjugated all the kingdoms of the known world. But the fourth kingdom was to be more mighty still. It would be strong as iron; and as iron breaks in pieces and subdues all things, even gold, silver, and brass, so it should break in pieces and bruise. This was the Roman empire—the mistress of the world. Even the name *Rome*, which signifies *strength* or *power*, is in harmony with this description.

But this fourth kingdom was to be divided. This division is symbolized by the feet and toes, part of iron and part of potter's clay. As the toes were ten in number, they correspond to the ten horns of the fourth beast described in chapter vii., which represent the ten kingdoms

that arose from the Roman empire, after its invasion and conquest by the barbarian Goths, Vandals, and Huns. In this divided state the Roman kingdom was to be partly strong, like iron, and partly broken or weak, like clay. As the iron and clay were commingled in the feet of the image, so the Romans would mingle themselves with the seed or children of men, that is, with other nations and classes of people; but they and those with whom they were commingled would not cleave one to another, even as iron is not mixed with clay. And wherever the Roman Catholic element exists among the nations, we see this prediction fulfilled to this day. The Romanists do not cleave to other people, neither do others cleave to them; though they are mingled together politically, as the iron and clay in the image.

And, in the days of these kings, or more literally in their days, the God of heaven sets up a kingdom. Some have taught that this kingdom of God was set up at the first coming of Christ and the establishment of the gospel church. But that this is an error is proved by the language which is here used. In the first place, it is in the days of the divided Roman empire, that the kingdom of God is set up. The symbol of this kingdom is a stone which is cut out without hands after the great image is complete in all its parts. But, at the first advent of our Lord, the feet of that image did not exist. In the next place, after the stone is cut out it immediately smites the image on its feet, which causes the demolition of the whole structure. Did the gospel church do that? Certainly not. Therefore that was not the stone. But again; the expansion of the stone into a great mountain, filling the whole earth, *follows* the smiting and destruction of the kingdoms of the world: but, according to the teaching of those

who say the kingdom was set up at the first advent, that expansion should *precede* the destruction of earthly kingdoms. Hence, it is not the universal diffusion and triumph of the gospel that is here signified, but the gathering in one of all things in Christ, both which are in heaven and on the earth; and that is accomplished in the dispensation of the fullness of times. See Eph. i. 10.

The God of heaven sets up a kingdom which shall never be destroyed. All earthly governments have been or will be destroyed; but the heavenly and glorious kingdom of Christ and of God is indestructible. It shall not be left to other people. And in this it differs greatly from those four great kingdoms, Babylon, Persia, Greece, and Rome. For the kingdom of Babylon was left to the Medo-Persian conquerors; the Persian kingdom was left to Alexander, the Macedonian; and the whole empire of Alexander was at length conquered and possessed by the Romans, whose empire was in turn the prey of ruthless barbarians. And the day at last comes when the kingdoms of the world become the kingdom of our Lord and his anointed; when the saints take the kingdom and dominion under the whole heaven, and possess it for ever and ever.

But how does the stone smite the image? Some say it is by the personal coming of Christ. If that were true, our Lord himself must be the stone. But we are informed in Zech. xii. 3, that Jerusalem is that stone, and that all who fight against it will be cut or crushed in pieces. By Jerusalem and Zion we are to understand the church of God, which is to judge the world. See 1 Cor. vi. 2. In the nineteenth chapter of the Revelation, we are told that from the mouth of the rider on the white horse proceeds a sharp two-edged sword, with which he

smites the nations. As this is not a description of the personal appearance of Christ, but of his going forth to judgment in the ministry of his Word, we see that the true church of God is the stone, and that it smites the kingdoms by proclaiming his word of truth.

The time of the judgment has now come, and the kingdoms of the world are smitten. The word of God has gone forth from Mount Zion for the doom of the nations, attended by the authority and power of God, and will be executed in his providence. Hence we are to look for a season of unprecedented trouble to the world, out of which the children of God will be delivered. By war, famine, pestilence, and destructive calamities of various kinds, the governments and nations of the world will pass away, like chaff before a mighty whirlwind; and the standard-bearing church of God, which is used as his instrument for the spiritual part of the great work, will then receive the accession of all the redeemed of all ages and nations, by their resurrection from the dust. And thus will that little stone become a great mountain, and fill the whole earth. In other words, the church of God will thus expand into a mighty and glorious kingdom, having the whole extent of this globe for its territorial domain, and in which perfect righteousness and bliss will dwell for evermore.

VISION II.

THE FOUR BEASTS.

What is represented in the vision of the second chapter by the four distinct parts of the great image, is, in the seventh chapter, symbolized by four great beasts that came up from the sea, differing one from another. The sea signifies the masses of the nations. See Rev. xvii. 16.

The winds which strove upon that great sea, fitly represent the contending powers and influences of those who were placed on high as rulers, striving for the mastery: and the four beasts signify the four great empires.

The first was like a lion, with the wings of an eagle, and represents the kingdom of Babylon. The wings denote its loftiness, and its military power and prowess. But at length those wings were taken away, and the lion was made to stand on his feet like a man, and a man's heart was given to it. By this is signified that, in the last of its history, the kingdom of Babylon ceased to be a mighty, conquering power, and became more sagacious and circumspect, yet proud and corrupt.

The second beast was like a bear. This is a proper emblem of the Medo-Persian kingdom, which was ferocious and destructive. Its raising itself up on one side signifies that its dominion would be established in one of the two kingdoms which were consolidated by Cyrus into one empire. In its mouth were three ribs, which denote the provinces subjected to its power, and being devoured by it. And it was said to this voracious bear, "Arise, devour much flesh." Thus it appears that the Persian kingdom held a special commission to destroy mankind by the terrible scourge of war and its attendant calamities; and well did they fulfill their bloody mission, as shown by the history of the invasion of Greece by Xerxes, in which millions of lives were sacrificed. This, however, was only part of the destruction caused by the wars of that kingdom.

Another beast now arises, which is like a leopard, having four wings of a fowl, and four heads. The next great kingdom after the Persian, was that of Greece. Of this, the leopard was a fitting symbol, signifying agility and ferocity. In the short space of thirteen years, Alexan-

der effected the conquest of the world. The four wings of this leopard also indicate the celerity of its movements over the earth. For the armies of Alexander seemed rather to fly than to march. The four heads symbolize the four kingdoms that were united in one empire under Alexander, and into which it was divided after his death and the breaking up of his dominion; namely, Egypt, Syria, Thrace, and Macedon. We are told that dominion was given to this leopard. And no kingdom but that of the Romans has ever wielded the scepter of power over so large a portion of the earth, as did the empire of Greece.

After this, there appears in the vision a fourth beast, which was dreadful and terrible, and exceedingly strong, and having great iron teeth. So also in the first vision, the fourth kingdom is represented by the iron legs of the image; and the prophet declared that it would be strong as iron. Let it not be forgotten that Rome signifies strength. The great iron teeth denote its potent instruments of war and destruction. With these it devoured and broke in pieces the nations: and those that were not thus destroyed by this nameless monster, were trampled under its feet. It was different from all the beasts that were before it. So Rome was different from all kingdoms that existed on the earth before its time. It had ten horns. These were subsequently explained by the interpreting angel to be ten kingdoms that would arise out of the empire.

But while Daniel was attentively considering those horns, behold, there came up among them another little horn, before which three of the first horns were plucked up by the roots. In this horn were eyes like the eyes of man, and a mouth speaking great things. No intelligent person can be at a loss to understand what power is sym-

bolized by this horn. Evidently this is the Roman Antichrist, called by Paul the Man of sin. That power has indeed had eyes like the eyes of man; for the pope is called the bishop or *overseer* of all Christendom, and his dominion is regarded by men as "The Holy Roman See." And the mouth of the papal hierarchy has indeed spoken great things and blasphemies.

The very next thing seen in the vision is the judgment of the great day. While the prophet was beholding, the thrones were placed, and the Ancient of days did sit in judgment. God is here called the Ancient of days because he is from eternity; and as it was customary with men that those of years and experience should sit as judges, so here the oldest and wisest Being that exists is represented as sitting to judge the world. In the common English version it is said "the thrones were cast down;" and many suppose that the thrones of earthly kingdoms are meant. But, although it is true that earthly thrones shall be cast down and abolished in this great day of judgment, yet this rendering of the passage in question is wrong. The word signifies to raise up, or place in position; and the thrones are those of the saints who judge the world—that is, of those who constitute the living, standard-bearing church. To them God is a Spirit of judgment. See Isa. xxviii. 6. And therefore when the thrones are placed for his saints, he sits with them and in them, as the Supreme Judge. The whiteness of his robes and his hair show his holiness; while the fire that constitutes his throne and his wheels, signify the justice and power that shall consume the wicked. The stream of fire that issues and comes forth from before him, symbolizes the judgment, in its execution on the nations: and the thousand thousands that minister to or serve him are his holy angels, while the ten thousand times ten thousand

that stand before him are the masses of mankind. For the judgment is set, and the books are opened. Compare Rev. xx. 12.

Let it be particularly noticed that the Antichrist is in existence and speaking great words when the judgment commences its session. The prophet therefore beholds because of the great words which the horn spoke, even till the beast is slain, and his body is destroyed, and given to the burning flame. It is thus evident that the antichristian power of Rome is to be destroyed in the judgment day. And thus Paul says, concerning the man of sin, that the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming. Consequently the doctrine of the world's conversion, by which thousands are deluded and lulled to sleep in carnal security, is a wretched fable.

As it regards the other beasts, they had their dominion taken away: yet their lives were prolonged. This is not at the time of the judgment, but refers back to the past. For the dominion of Babylon was taken away when Persia arose by its conquest to the supreme power; and in this manner the dominion of each passed away as its successor arose: but they continued to exist, though subjected to the power of those which followed. Not so, however, with respect to Rome. On the contrary, the judgment having come, all kingdoms must not only lose their dominion, but utterly perish from the earth; thus making room for the kingdom of Christ and of God.

For behold! one like the Son of man comes with the clouds of heaven, and comes near before the Ancient of days, who is sitting in judgment; and there is given to him dominion, and glory, and a kingdom, that all who dwell upon the earth shall serve him. And those who are thus to serve him in his glorious kingdom are his

redeemed people of all nations. That dominion is eternal—that kingdom can never be destroyed.

The spirit of the prophet was grieved or wounded by what he had seen, and the visions of his head troubled him. From what follows it appears that what grieved and troubled him most was the Roman monster. He drew near to an angel who was standing by, and asked him the truth concerning all this. The angel accordingly gave him a very brief and comprehensive exposition, saying, "These great beasts, which are four, are four kings that shall arise from the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Observe here that the kingdom of the saints is to occupy the same territorial domain as has been ruled over by the four kings represented by the four beasts; also that the four kings are four kingdoms. Thus Babylon, Persia, Greece, and Rome were to rule the earth in succession; but then was to follow the everlasting kingdom of Christ and the saints.

But this brief outline did not fully satisfy the mind of Daniel. He desired to know the truth concerning that fourth beast, which was different from all the others; which was exceedingly dreadful, whose teeth were of iron, and his nails of brass; which devoured, broke in pieces, and trampled the residue with his feet. He also desired to know concerning the ten horns that were on his head, and particularly concerning the other which came up, and before whom three fell; even that horn which had eyes, and a mouth that spoke very great things, whose look was more commanding than that of his companions. He had seen that the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

In compliance with his earnest desire, the angel gave the following details concerning that terrible symbol. He said that the fourth beast would be the fourth kingdom on the earth: and, certainly, this was Rome. It would be different from all kingdoms, and would devour the whole earth, and tread it down, and break it in pieces. And thus the Roman empire has devoured the governments of the earth, trodden them down, and broken them in pieces—causing the whole world to tremble and groan beneath its mighty tread. All who are in the least degree familiar with its history know this well. It is utterly impossible that any intelligent and *honest* man can make any other application of this prophecy. And yet, there have been found some doctors of divinity who, for the purpose of making out an argument against the doctrine of the speedy coming of our blessed Lord, have contended that this fourth beast was a figure of Alexander's successors in the divided Greek empire! Verily, such perverters of the word of prophecy shall have their reward.

Out of this fourth kingdom ten kings were to arise, as signified by the ten horns. In the fourth and fifth centuries, the Roman empire was successively invaded and overrun by the Goths, Vandals, and Huns, under Alaric, Genseric, and Attila: and finally, in A. D. 476, the western empire yielded to these repeated blows, and was conquered by the barbarians under Odoacer, and the emperor Augustulus was banished. After this, the different tribes of those barbarian conquerors, who had been establishing themselves throughout the dominions of the empire from the year 356, reigned as the horns of the Roman beast. The following is a list of the ten, as given by the learned historian Machiavelli:

1. The Huns, in Hungary.
2. The Ostrogoths, in Italy.

3. The Visigoths, in Pannonia.
4. The Franks, in Gaul.
5. The Vandals, in Africa.
6. The Suevi, in Spain.
7. The Burgundians, in Burgundy.
8. The Heruli, in Italy.
9. The Saxons, in Britain.
10. The Lombards, in Lombardy.

These became the founders of the kingdoms of the Roman world, as it has existed to the present time. At times there may have been less than ten, and at other times more; but all have sprung from the original ten.

Another king was to arise after these, which would be different from the others, and would subdue three of them, as signified by the plucking up of three horns by the roots. And the papal dominion was established in 540, soon after those barbarian kingdoms; it was a different kingdom from them; and it subdued three—the Heruli, the Vandals, and the Ostrogoths. He would speak great words against the Most High, and wear out the saints of the Most High by cruel persecution. Thus has the papal Antichrist spoken great words against God; for many of the doctrines taught by the church of Rome are blasphemous; and the titles and appellations which are applied to its dignitaries, and the lofty claims of the pope, as being the viceregent of God, are insulting to the Majesty of heaven. That power has also oppressed and persecuted the true followers of Christ more than any other that ever existed. He was also to think to change times and laws: and this the papal power has extensively done. Among the rest, it has placed the church under the law of carnal observances, instead of the law of liberty in Christ; and changed the Sabbath from the seventh day of the week to the first: thus making the law of Moses,

according to the letter, binding upon those for whom it was not intended.

But they were given into his hand for a time, and times, and the dividing or half of a time. This period is identical with the forty-two months and the thousand two hundred and sixty days of Rev. xi. 2, 3, and is to be understood as signifying twelve hundred and sixty years. The time commenced in A. D. 540, when the popedom was fully established under the auspices of Justinian, emperor of the east, and of those kings of the west who had been converted to Romanism; and terminated in 1800, when the papal power having been humbled by the French, the code of Justinian was superseded by the code of Napoleon, which restricted the dominion of the popedom to the states of the church, in Italy.

But the judgment, as described in the ninth and tenth verses, was to sit; and the judges were to take away his dominion, to consume and destroy it to the end: that is, they would make an utter end of it at the appearing of the Lord. And then the kingdom and dominion, even the greatness of the kingdom under the whole heaven, would be given to the saints. Observe the language in verse 26. The Roman Antichrist was to be *consumed* and *destroyed* by those who sat in judgment—that is, God, and Christ, and the saints. So Paul says of the man of sin, “whom the Lord will *consume* with the spirit (or breath) of his mouth, and will *destroy* with the brightness of his coming.” That consuming process has begun, and the complete and final destruction is at hand. And let it be remembered that the whole body of the fourth beast perishes with the Antichrist. See verse 11. Therefore the great day of the destruction of the kingdoms and nations of all the earth has dawned. And yet a little while—a few years at farthest—and the redeemed saints,

with the glorious Captain of their salvation—the King of kings and Lord of lords—will take full possession of the territorial domain of the everlasting kingdom.

VISION III.

THE RAM AND HE-GOAT.

Daniel informs us in the eighth chapter that, in the third year of Belshazzar, a vision appeared to him, after that which appeared to him in the first year. The word *acharai*, translated *after* in this place, does not signify *like*, as some have supposed, but *later in time*. But the prophet does not mean to inform us that he saw this vision at a later time than that which he saw before; for this would be nonsense. What, then, is his meaning? He is evidently referring to the time of those events which fulfilled the vision. As it is impossible that what is now to be symbolized can *end* at a later point than those which he had seen in the former vision, it is clear that what he means is that this vision *begins* later than the other. That embraced the kingdom of Babylon, but this does not.

When he saw this vision he was by the river Ulai in Elam, which means Persia. As he raised his eyes, the first object which presented itself to his view was a ram, having two horns which were high; but one was higher than the other, and the higher came up last. The ram was pushing westward, and northward, and southward, so that no beasts could stand before him, nor could any deliver from his power; but he did according to his will, and became great.

But while the prophet was considering, behold, a he-goat came from the west on the face of the whole earth,

and touched not the ground; and he had a notable or conspicuous horn between his eyes. He ran up to the ram in the fury of his power, and smote him, and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and trampled on him: and there was none that could deliver the ram from his power. Therefore the he-goat became very great: and when he was strong, the great horn was broken; and for it, came up four conspicuous ones toward the four winds of heaven, or four quarters of the earth.

Out of one of those four divisions came forth a little horn, which became exceeding great, toward the south and toward the east, and toward the pleasant or glorious land, that is, the land of Judah. It became great against the host of heaven; and it cast down some of the host and of the stars to the ground, and trampled on them. He even magnified himself against the Prince of the host, and because of him the *daily*, or rather the *continual*, was taken away, and the place of his sanctuary was cast down. And the host was given up against the continual, for the transgression or apostasy, and he cast down the truth to the ground, and practiced and prospered.

The prophet then hears a holy one speaking, and another holy one said to him who was speaking, who is called *Palmoni*, that is, the *wonderful numberer*, "How long shall be the vision, the continual and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The wonderful numberer replies, addressing his words to Daniel, because he was to write these things for our learning, "Until two thousand and three hundred days; then shall the sanctuary be cleansed." Or, to give this question and answer their most literal translation:—"Until when the vision,—the continual and the apostasy making desolate, to give both

the sanctuary and the host for a treading down? And he said to me, Until evening morning two thousand and three hundred, and cleansed shall be the sanctuary."

Nothing is more certain than that the question relates to the whole vision which the prophet had seen, and that the time which was given in answer embraces all that was seen in the vision, and is, therefore, of necessity, symbolical or mystical. For three of the four great kingdoms which had been exhibited in the former visions, are included in this; as will be fully shown by the interpretation which follows, as given by the angel Gabriel.

After Daniel had seen the vision, he sought to know the meaning of it: and behold, one having the appearance of a man stood before him. And he heard a man's voice calling to him who had thus suddenly appeared before him, and saying, "Gabriel, make this man to understand the vision." In obedience to this command, the angel came near and said, "Understand, O son of man: for at the time of the end shall be the vision." In other words, the vision was for the last days, and therefore it must be understood and written by Daniel. The prophet was overpowered by what he had seen and heard, and had sunk down upon the ground in a deep sleep. But the angel touched him and set him on his feet, and said, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." By the indignation is meant the anger of God against his church, which caused him to give it to be trodden down by the enemy: and the time appointed is two thousand and three hundred days. At the close of that period the indignation was to cease.

Gabriel declares that the ram with two horns signifies the kings of Media and Persia: and the goat is the king of Grecia or Greece. Thus we see that the kingdom of

Babylon is not included in this vision. The reason for this omission evidently is, that the vision was seen about the time of its conquest by the Medes and Persians. We are aware that there are some writers who assert that Belshazzar reigned for a number of years after this. But that this is an error, will appear from what Daniel says at the close of this chapter—that he arose and did the king's business. It is certain that he never did business for Belshazzar. As proof, see chap. v. 10-13. But for Darius, who took the kingdom of Babylon upon the death of Belshazzar, he transacted business as one of the three presidents whom the king set over his princes. This is clearly stated in the first three verses of chap. vi. It is evident, therefore, that this vision was seen by Daniel either a little before or after the conquest of Babylon, when it was no longer a subject for a vision of future times.

The ram, when first seen, was pushing, so that no beast could stand before it. This exhibits the Persian empire at the summit of its power: and history informs us that it was in the height of its power and glory in the reign of Artaxerxes Longimanus. But at length it was invaded and conquered by Alexander, B. C. 331. His dominion is symbolized by the conspicuous horn upon the head of the goat. The angel says, "The great horn between his eyes is the first king. Now that being broken, whereas four arose in its stead, four kingdoms shall arise out of the nation, but not in his power." These kingdoms were Egypt, Syria, Thrace and Macedon: and the power of neither of them equaled that of Alexander.

In the latter time of their kingdom, when the transgressors had come to the full, or had filled up the measure of their iniquities, a king of fierce countenance (literally, *strong of faces*), and understanding dark sentences, was

to arise. This signifies the Roman empire, which is thus described by Moses, in Deut. xxviii. 49, 50:—"The Lord shall bring against thee a nation from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance," or strong of faces, as above. It is not to be supposed that the agreement in language of these two passages is accidental. It is evident that both describe the Romans. By the dark sentences which this king would understand, the same is meant as the tongue which the Jews would not understand, namely, the Latin, which was the language of the Romans. His power was to be mighty, but not by his own power. The Most High rules in the kingdoms of men; and there is no power but of God. See chap. iv. 32, and Rom. xiii. 1. In perfect accordance with this, it is declared in Rev. xvii. 13, 17, that the ten kings that were to arise out of the Roman empire would be of one mind, and would agree in giving their power and strength to the beast, because God had put it in their hearts thus to do until his words should be fulfilled. He was to destroy wonderfully: and surely Rome has destroyed many nations and kingdoms. He was to prosper and practice, and to destroy the mighty and the holy people. And thus has Rome, whether pagan or papal, prospered in its schemes of self-aggrandizement, and practiced iniquity, and has destroyed the lives of thousands on thousands of the followers of Christ.

We are told that through his policy this king would cause craft to prosper in his hand. The word craft is, in the Hebrew, *mirmah*, which signifies deceit or guile. And this, in the different forms of kingcraft, popecraft and priestcraft, has characterized the whole course of Rome, and of the nations that have grown out of it. He would also magnify himself in his heart. And never, since the

beginning of the world, have there been any of the magnates that have ruled the nations who have magnified and glorified themselves like the civil and ecclesiastical rulers of the Roman world. Even the boasting Nebuchadnezzar was a modest man compared with some of Rome's dignitaries, both of church and state. The very appellatives and titles that belong to the Most High have been, and still are, applied to emperors, kings, popes, bishops and priests. In peace or prosperity many were to be destroyed by this power, by being corrupted. And look at the political and religious corruption that has existed and still exists throughout Christendom. Multitudes are following corrupt leaders to everlasting perdition.

This power was also to stand up against the Prince of princes; but was finally to be broken in pieces or destroyed without hand. He who is here called the Prince of princes, is no other than our Lord Jesus Christ. Against him Rome has ever stood, whether as a heathen or a nominally Christian power. It is said, in verse 11, that by him, or rather because of him, the continual was taken away, and the place of his sanctuary was cast down or cast off. This was the change of the empire from pagan to papal, and the casting down of the place of his sanctuary was the subjecting of the city and church of Rome to his sovereign dominion. Since then, as the Man of sin and son of perdition, that power has been sitting in the temple of God, that is, in the church, claiming to be the vicegerent of the Majesty of heaven. But he is to be broken without hand. The stone cut out without hands smites all the kingdoms and powers into which Rome has been divided and subdivided, and they crumble. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Whom the Lord will consume with the spirit of his mouth, and will destroy with the brightness of his coming."

Gabriel declared that the vision of the evening and the morning which was told, was true. This refers directly to the answer that was given by the wonderful number to the question, "How long shall be the vision?" He said to Daniel, "Until evening and morning two thousand and three hundred." This period of time, which measures the whole vision, is thus pronounced true. Therefore Daniel was commanded to shut up the vision; for it was for many days. It was not for himself, nor for any who lived in those times of the church, that this measurement was given; but for those who should live in the last days, and to whom it would be most necessary. As, according to the first chapter of Genesis, an evening and a morning means a day, the vision of the evening and the morning means the vision of two thousand and three hundred days. In other words, it was the time of the vision to which the angel referred, and which Daniel was to shut up or conceal. And as in symbolic prophecy a day is the symbol of a year, the whole time of the vision, beginning when the Medo-Persian empire was at the summit of its power, down to the great day of the destruction of Antichrist and all earthly kingdoms, and the full and glorious establishment of the everlasting kingdom of Christ and of God, is two thousand and three hundred years.

But, could this period be of any special use to the church unless a definite date was given for its commencement? Certainly not. Are we then to conclude that God did not intend it to be of any use? No: this would be dishonoring God. Why, then, did not the angel impart to Daniel a knowledge of the date from which the vision should be measured? There were two reasons why he did not. In the first place, Daniel fainted, and was sick some days. Of course he was unable to bear

any more of the overpowering excitement to which he had been subjected, or to receive more of the angel's instruction, at that time. But the great and principal reason was that, by leaving the full explanation of the time for another interview, the angel was in reality contributing to the accomplishment of what he commanded the prophet to do, namely, to shut up the vision. By giving the time in this mystical manner, and by reserving the key for another place, God was keeping the times and seasons in his own power, not to be opened till the last days. See Acts i. 7. But now that the last days have come, this important mystery of time is solved.

The angel had been commanded to make Daniel understand the vision. In obedience to this command, he gave him the instruction contained in this eighth chapter. He plainly told him that the ram with two horns was the Medo-Persian kingdom, and that the goat, first with one great horn and afterwards four smaller ones, was the Grecian kingdom. He also described the character and acts of the little horn which became exceeding great, that is, which exceeded all the kingdoms that preceded it. He did not say that this horn signified the Roman power; and there was good reason why he did not. Indeed, although Rome occupies so prominent a place in these visions, and forms also one of the chief subjects of the Revelation, it is not named in either. So also Paul, when writing to the Thessalonian church concerning the taking away of that which hindered the revelation of the Man of sin, is careful not to mention the name of Rome, but says, "Now ye know what withholdeth, that he might be revealed in his time." And the taking away of that which then withheld or hindered the full revelation of the Antichrist, is the very same thing which is described in this vision as the taking away

of the daily or continual; and the revelation of the Man of sin is identical with the exaltation of this king against the Prince of princes. For the continual signifies the power of paganism, which had existed in all the four great kingdoms, and continued in Rome till it was finally removed out of the way of the papal Antichrist, A. D. 510. This power, as opposed to all that favored Christianity, kept the church in a state of depression, and thus prevented the full development and ascendancy of that mystery of iniquity which was working even in the days of the apostles. There was a partial relief from paganism by the conversion of Constantine; but the removal of the seat of power from Rome to Constantinople, opened the way for the influx of the barbarians, who, by invading and conquering the western empire, gave paganism a predominating influence until their conversion. But, when this change had taken place, and Clovis, king of the Franks, had been made a Consul of Rome by the pope, paganism, as a controlling element in the empire, was taken out of the way.

The reader of the common version of this chapter may find some difficulty with this exposition, from the fact that the passage in question speaks of the daily *sacrifice* being taken away. But let it be well understood that the word sacrifice is printed in italics, to show that it is a word supplied by the translators, and that there is no corresponding word in the Hebrew of the passage. The word which they have rendered *daily* is *tamid*, the definition of which is *continually, always, daily*. It is only by an unwarranted assumption that this is applied to the ancient Jewish worship. If any sacrifice is implied, therefore, it must have been that of pagan idolators: for they had their altars and sacrifices, as well as the Jews. But the primitive Christians, though they suffered so much

from the pagan empire, were in the habit of praying for its continuance, because they understood from the prophecy of Daniel, and from the corresponding instruction of the apostles, that, when it should be overthrown, the sovereign power enthroned in the church would make it desolate. This will show what they understood by the *tamid*, or continual, and the *shikkootz shomaim*, or abomination of desolation.

But the angel did not fully accomplish the work which he was commanded to do: for Daniel informs us that he was astonished at the vision, but that no one understood it. Therefore he did not fully understand it himself. Accordingly, as will be seen by reading his prayer in the ninth chapter, he misapplied the promise concerning the cleansing of the sanctuary, supposing it to refer to the temple at Jerusalem; whereas the true sanctuary is the living church of God, and its cleansing is by the word and spirit of judgment. See Isa. iv. 3, 4. Yet the spirit and motive of the prophet were right, and approved of the God of heaven. And, therefore, while he was praying and confessing his sin and the sins of his people Israel, and making supplication before Jehovah his God for his holy mountain, Gabriel, whom he had seen in the vision, and who had expounded to him the meaning of the symbols employed to represent Persia, Greece and Rome, came again to complete his instruction. Being commanded to fly swiftly, he reached the prophet about the time of the evening oblation. He told Daniel he had now come to give him skill and understanding, and, therefore, to fix his mind intently on the vision which he had seen, that he might comprehend his instructions.

He now declared that seventy weeks were determined on the prophet's people and on the holy city, to finish the transgression, and to make an end of sins, and to make

reconciliation for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy. It is a conceded point that each of those seventy weeks consisted of seven years; and, therefore, the period is four hundred and ninety years. The word *determined* is in the Hebrew *nechtak*, which is derived from *chathak*, signifying *decided*, or *cut off*. Hence, these seventy weeks were evidently decided upon, and cut off or set apart from the two thousand and three hundred days of the vision which the angel was commanded to explain. And this agrees with the important fact that, at his former interview, he only explained the symbols of the kingdoms, leaving the time unexplained. He now commences at the very point where he then closed his instructions, and gives these seventy weeks as the grand key to the vision.

Several distinct objects are pointed out by the angel, which were to be accomplished in connection with the seventy weeks. First: to finish the transgression. When the Jews rejected and crucified the Lord of Glory, the transgression was finished or completed. Second: to make an end of sins. Previously, under the law of Moses, which was a system of types and shadows pointing to Christ, there was a remembrance made of sins continually: for those sacrifices could not take away sin. But Christ having come, and having borne the sins of all the people in his own body on the cross, this one offering made an end of sins for ever. Third: to make reconciliation for iniquity. The foundation of this reconciliation or atonement was laid in the blood of the Saviour, and is accomplished by the operation of his word and Spirit. Fourth: to bring in everlasting righteousness. This perfect righteousness was brought in by the resurrection of our Lord from the dead, and was revealed to believers in the gospel which was based upon that resurrection, and

proclaimed to the nations for the obedience of faith. Fifth: to seal the vision and prophecy. This means the very vision which the angel was sent to explain. It had been written for the instruction of the church of the last days, and now it was to be sealed. There are two objects attained by affixing a seal to any human document. One is to keep secret, and the other to make sure. And thus the seventy weeks, which were, in infinite wisdom, placed as the seal of the two thousand and three hundred days, rendered it a profound mystery till these last days. No one could understand the connection of these two periods till the time of the end. But now the vision is opened, and we find this seal to be its sure guarantee. Sixth: to anoint the Most Holy. This was accomplished when our Lord had risen from the dead and ascended to heaven, when he became the great High Priest of his people, officiating in the Holy of Holies, and shedding forth the divine anointing in the gospel of our salvation.

Thus the seventy weeks ended in the going forth of the gospel to the nations. And, as they were cut off or set apart from the longer period which measures the vision, it is clear that where they begin, there also begins the period of which they form a part. But where did they begin? The angel of God gives us the answer. "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, to the Messiah the Prince, shall be seven weeks and sixty-two weeks." The true date is B. C. 457. For this commandment see Ezra vii. 11-26. The above date for these transactions is placed in the margin of all our reference Bibles; and that it is correct is proved by reference to astronomical tables giving the time of certain eclipses occurring in connection with historical events, which show that Artaxerxes began his reign B. C. 464. His seventh

year, therefore, began in 458, and ended in 457. And it is expressly declared that Ezra and his company went up from Babylon to Jerusalem in the seventh year of the king. See Ezra vii. 7, 8.

But, although they began their journey on the first day of the first month, they did not arrive at Jerusalem until the first day of the fifth month. It then required some time for them to become settled in their condition, so that they could proceed to the important work of restoring and building. But in the seventh month, which was the time for the autumnal feasts and offerings, those who had returned from the captivity offered burnt-offerings to the God of Israel, and they delivered the king's decrees to his viceroys and to the governors, who assisted the people and the house of God. See Ezra viii. 35, 36.

Here, then, was the promulgation or going forth of the decree or commandment for the restoring and building of Jerusalem, in the seventh month, B. C. 457. And from this point we are to date the seventy weeks or four hundred and ninety years, and the two thousand and three hundred years of the vision. As this was in autumn, part of that year had passed, and, therefore, is not included in the period. Consequently, only four hundred and fifty-six years and part of a year must be counted before Christ. And this, deducted from two thousand and three hundred, leaves one thousand eight hundred and forty-three full years and a part. Therefore the time of that vision ended in the autumn of A. D. 1844.

Well, what then? The wonderful numberer said that then the sanctuary should be cleansed. And what is the sanctuary? Under the typical dispensation, the tabernacle, and after that the temple, was the sanctuary. But what, according to the new testament, is the temple of God? Paul teaches plainly that it is the living church. See 1 Cor. iii. 16, 17; vi. 19, and 2 Cor. vi. 16. If the

temple of God is the church, then the church is the sanctuary; and therefore the cleansing of the sanctuary means the cleansing of the church. How is it to be cleansed? By being gathered to the standard of judgment truth, hearing the restored word of God, and keeping it. God has promised thus to gather and sanctify his people, and the day has now come in which that promise will be fulfilled.

But a distinction is made in the question, in chap. viii. 13, between the sanctuary and the host. If the church is the sanctuary, what is meant by the host? To this we answer that both constitute the whole true church. But yet there is a distinction and a difference. The sanctuary or temple signifies that portion of the church that is already gathered and associated as the standard-bearers of the present truth, while the host consists of that large portion of God's people who are still scattered abroad, and dwelling with the children of mystical Babylon. See Zech. ii. 6, 7; Rev. xviii. 4. When they have obeyed the voice of God, and come home to Mount Zion, they will be incorporated as a part of the cleansed sanctuary.

Some say the earth is the sanctuary, and that it is to undergo a physical cleansing by the great conflagration of the world. But such a view is, to say the least, grossly carnal. Nothing can be more certain than that the sanctuary is the temple or house of God: and it must either be a temple built with hands, or it is the spiritual temple of the church. To say it is the former, is no less carnal than to say it is the earth. With either of these gross, literalizing views the truly spiritual mind can have no sympathy or fellowship.

It remains that we say something more concerning the seventy weeks. They were divided into three unequal parts—seven weeks, sixty-two weeks, and one week.

The first portion was allotted for the restoring of the Jewish polity, and for the building of the street and wall. See chap. ix. 25. After that, sixty-two weeks more reached to the Messiah—that is, to his manifestation to Israel by his public preaching and miracles, beginning at Galilee, after the imprisonment of John the Baptist. In Mark i. 14, 15, we read, “But after John was put in prison, Jesus came into Galilee, proclaiming the glad tidings of the kingdom of God, and saying, *The time is fulfilled, and the kingdom of God is at hand.*” There is no time to which our Lord could have referred but the sixty-nine weeks of Daniel, which amount to four hundred and eighty-three years. This beginning of the public work of Christ was in the autumn of A. D. 27: and from the autumn of B. C. 457 to the autumn of A. D. 27 is just 483 years. After this he was to be cut off, but not for himself: and the people of the prince who should come—that is, the Romans—with Titus their prince, were to destroy the city and the sanctuary; and the end thereof would be with a flood, and to the end of the war desolations were determined.

The last week of the seventy now demands our special attention. During this week the new covenant of the gospel was to be confirmed with many; and in the midst or middle of the week the Messiah would cause sacrifice and offerings to cease. From the time when he began his public ministry, in the autumn of A. D. 27, to his crucifixion, in the spring of A. D. 31, was three years and a half—just half of the week. He then nailed the handwriting of ordinances to his cross, and abolished forever the sacrifices and offerings that were ordained by the law of Moses. During the last half of the week the covenant was confirmed or established by the ministry of the eleven apostles, of whom it is said, in Mark xvi. 20, that they

went forth and preached everywhere, the Lord working with them and confirming the word by the miracles which accompanied it.

But the covenant must be confirmed by the testimony of competent witnesses. And the great fundamental truth on which it was established was that Jesus was the Christ, the Son of God. This was fully proved by his resurrection, as says the apostle Paul, in Rom. i. 4, that he was declared or proved to be the Son of God with power, according to the Spirit of holiness, by his resurrection from the dead. Thus the resurrection of Christ was the true foundation of the faith and hope of the gospel: and to confirm the covenant was to establish the gospel on that foundation. And those only were competent to testify as witnesses to this important fact who had seen him after he had risen. The eleven were thus qualified, and performed that work during the last half of the week, from the spring of 31 to the autumn of 34. Then a most important witness was called to bear his testimony;—one who had been a bitter and violent persecutor of the church, but who now, by a miracle, became the great champion of that faith which he had before persecuted. Paul was converted in the autumn of 34. And here the seventy weeks ended in the going forth of the gospel to the Gentiles, by the ministry of the great apostle: for the covenant of eternal life in Christ was now fully confirmed.

One thing more remains to be noticed. Having thus abolished the Jewish sacrifices and offerings, and fully introduced the spiritual dispensation of the gospel, the Messiah was to make the city and temple desolate, even until the consummation or end of the vision, and that which had been determined, or decreed, should have been poured upon the desolate. How strikingly has this been

fulfilled! The Jews having rejected Christ and his glorious gospel of salvation, and having joined with the heathen Romans in condemning and murdering the Prince of life, they were themselves rejected from being the people of Jehovah; their city and temple were destroyed; their people slaughtered and made captives by the very kingdom which they had preferred to that of Christ; and that desolation of their city and country has continued to this day of judgment. Surely that which was determined in the counsels of God has been poured upon the desolate.

VISION IV.

THE PROPHETIC HISTORY.

This fourth vision, in the instruction given by the angel who appeared to Daniel, embracing most that is contained in chapters xi. and xii., gives a detailed prophetic history of the subject matter of the vision recorded in chapter viii. The prophet informs us, in the first verse of chapter x., that, in the third year of Cyrus king of Persia, this history was revealed to him, and that it was a true history, even of great warfare. He also says that he understood the history, and hence had understanding of the vision, meaning the vision recorded in the eighth chapter. Hence, this is not so much a vision in itself, as detailed instruction in the vision which he had already seen and recorded.

Daniel having mourned and fasted three full weeks, a glorious angel appeared to him, whose appearance he describes in verses 5 and 6. For the sake of brevity, we pass to verse 14, where the angel says, "Now I have come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many

days." Here again he refers to the vision of the ram and he-goat, concerning which it was also said, chap. viii. 26, that it should be for many days—that is, two thousand and three hundred. In verse 20 he says, "Knowest thou wherefore I come to thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." He asks this question because the prophet had been so much overcome by what he had seen, that he might not well remember what the angel had said before in relation to the object of this third visit. By his contending with the prince of Persia, and the coming of the prince of Grecia, he means that the result of this contention would be the conquest of Persia by the kingdom of Greece. This shows how great power and influence are wielded in the affairs of nations by those holy angels.

In verse 21 he says, "But I will show thee that which is noted in the scripture of truth: and there is none who holdeth with me in these things, but Michael your prince." That which had been noted or written in the scripture of truth, is the vision recorded in the eighth chapter, and what he means by showing it, is giving the events in detail. And, as none but Michael the archangel was his aid or helper in these things, it is perfectly evident that this heavenly being was Gabriel, who had given instruction to Daniel on the two former occasions, though not appearing in so glorious a form as now. In the first verse of chap. xi. he declares that, in the first year of Darius the Mede, he stood by to confirm and strengthen him. Thus he connects the Persian empire with the commencement of the history, or detailed prophecy, which he is about to give: and having made these explanatory statements, he proceeds to his great work by saying, "And now will I show thee the truth." In other words,

he would now give a full and open revelation of the world's history, as far as it concerned the people of God, from that day down to the great day of the everlasting kingdom. And now, in giving the exposition of this exceedingly important and interesting prophecy, we shall briefly notice each verse by itself, in regular succession.

VERSE 2. "Behold, there shall stand up yet three kings in Persia; and the fourth will be far richer than all the others: and by his strength through his riches, he shall stir up all against the realm of Grecia."

Cyrus was then reigning. After him in succession were Cambyzes, Smerdis the Magian, and Darius Hystaspes. The fourth was Xerxes, who was one of the richest monarchs that ever lived, and who invaded Greece, unsuccessfully, with an army of over two millions, and a naval force of over thirteen hundred vessels of war, carrying more than three hundred thousand men. In addition to this mighty host, there were an equal number of camp followers of various sorts and of both sexes; making the aggregate number of those who followed Xerxes in this expedition, according to the computation of Herodotus and Rollin, five millions two hundred and eighty-three thousand two hundred and twenty persons. Thus he stirred up all against the realm of Grecia. But that immense force was defeated and cut to pieces: and after that the Persians never dared to make another invasion. On the contrary, it was not long before the Grecians were the invaders and conquerors of Persia.

VERSE 3. "And a mighty king shall stand up, who shall rule with great dominion, and do according to his will."

This mighty king was Alexander, the renowned conqueror of the world. He invaded Persia with an army

of little more than thirty-five thousand brave men, and, after gaining a number of battles, defeated Darius Codomanus at the famous battle of Arbela, B. C. 331. After this he pushed his conquests through the countries of the east, till, in the short space of thirteen years, he was master of the whole known world.

VERSE 4. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

Alexander having established himself in the city of Babylon, gave himself up to excessive drinking, which soon caused his death. He named no successor, though he had a brother and two sons, one of whom was born soon after his death. After a contest of twenty-one years among his generals, and the murder of his mother, brother, wife and sons, the empire was divided among the four most successful of those rivals, into four kingdoms. Ptolemy became king of Egypt and its dependencies; Seleucus, of Syria and all upper Asia and Persia; Lysimachus, of Thrace and Bithynia; and Cassander, of Macedon, Greece and the west, out of which arose the Roman empire. See chap. viii. 9.

VERSE 5. "And the king of the south shall be strong; but one of his princes shall be strong above him, and have dominion; his dominion shall be a great dominion."

The king of the south was Ptolemy, king of Egypt; and he was strong by the annexation of Cyprus, Phenicia, Caria, Cyrene, and many islands and cities. But one of Alexander's princes, Seleucus Nicator, king of the north, was stronger than he. For the kingdom of Macedon, having been conquered by Lysimachus and annexed to Thrace, and Lysimachus again having been conquered by

Seleucus, the kingdoms of Thrace and Macedon were both annexed to Syria. Thus the king of Syria had become master of three out of the four divisions of the dominion of Alexander. But, having reigned seven months after the death of Lysimachus, he was murdered, and was succeeded by his son, Antiochus Soter, who was succeeded by his son, Antiochus Theus. At the same time Ptolemy Philadelphus, reigned in Egypt after his father, the first Ptolemy, the son of Lagus. There were frequent wars between the kings of Egypt and Syria, particularly between Ptolemy Philadelphus and Antiochus Theus.

VERSE 6. "And after some years they shall unite; for the daughter of the king of the south shall come to the king of the north to make right conditions: but she shall not retain the power of the arm; neither shall his seed be established; but she shall be given up, and those who brought her, and he whom she bore, and he that strengthened her at times."

After the wars between Antiochus and Ptolemy had lasted some years, they made peace on the conditions that Antiochus should put away his former wife Laodice and and her two sons, and marry Berenice, the daughter of Ptolemy. Accordingly, Ptolemy brought his daughter to Antiochus, and with her an immense treasure, as her dowry. But she did not retain the power thus gained; for, after some time, the king's love for his former wife returning, he brought her back to his court, and repudiated Berenice. Thus she was given up to the power of her rival, Laodice, who, fearing that from the fickle temper of her husband Berenice might be brought back, caused him to be murdered; and, not content with this, procured also the murder of Berenice, with her son, and all who assisted and defended her.

VERSE 7. "But out of the branch of her roots one shall arise in his place, who shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail."

This one who arose from the branch of the roots of Berenice, was Ptolemy Euergetes, her brother, who succeeded his father in the kingdom of Egypt. Seleucus Callinicus, with his mother, Laodice, reigned in Syria. No sooner was Ptolemy seated in the throne, than he came with a large army into the fortress, or fenced cities, of Syria, and operated against them successfully, and prevailed to such an extent that he took Syria and Cilicia, and the upper regions beyond the Euphrates, and almost all Asia.

VERSE 8. "And shall also carry captive into Egypt their gods, with their molten images, and with their precious vessels of silver and of gold: and he shall continue more years than the king of the north."

When Ptolemy had heard that a sedition was raised in Egypt, he plundered the kingdom of Seleucus, taking forty thousand talents of silver and precious vessels, and two thousand and five hundred images of the gods, among which were also those which Cambyses, after he had taken Egypt, had carried into Persia. For thus restoring their gods, the Egyptians, who were much given to idoltry, complimented him with the title of *Euergetes*, or *the benefactor*. He also continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse, and Ptolemy survived him four or five years.

VERSE 9. "Thus the king of the south shall come into the kingdom, and shall return into his own land."

Having thus, in retaliation for the cruel treatment of his sister, Berenice, entered into the kingdom of the north, and prevailed, and taken away their gods, with a vast amount of wealth, Ptolemy returned in triumph to his own land, to be hailed by the Egyptians as their great benefactor.

VERSE 10. "But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: and he shall return, and shall be stirred up, even to his fortress."

The sons of the king of the north would be stirred up, and would endeavor to vindicate and avenge the cause of their father and country. Those sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus Magnus, the former of whom succeeded his father in the throne. But he was a feeble prince, weak in mind, body, and estate. He was indeed stirred up, and, with the aid of his brother, assembled a multitude of great forces, in order to recover his father's dominions; but, being destitute of money, and unable to keep his army together, he was poisoned by two of his generals, after an inglorious reign of two or three years; when his brother was proclaimed king. Thus the two sons had been stirred up, and had assembled a multitude of forces; but it was only *one* who should certainly come, and overflow, and pass through. Accordingly, Antiochus came with a great army, retook Seleucia, and recovered the whole of Syria; making himself master of some places by treaty, and of others by force of arms. Then, after a truce, during which both sides treated of peace but prepared for war, Antiochus returned to the war, overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself. He was therefore stirred up, even to his fortress.

VERSE 11. "And the king of the south shall be moved with rage, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand."

The king of Egypt at this time was Ptolemy Philopater, the son of Euergetes. He was a luxurious and vicious prince, but was roused at length by the near approach of danger, and enraged for the losses which he had sustained, and for the revolt of some of his subjects. And he came forth to battle. He marched out of Egypt with a numerous army to meet and oppose the forces of Antiochus. The whole force of Ptolemy was seventy thousand foot, five thousand horse, and seventy-three elephants. That of Antiochus was larger, consisting of seventy-two thousand foot, six thousand horse, and one hundred elephants. The battle was fought near Raphia, a town of Palestine. Antiochus was defeated, with a loss of ten or twelve thousand killed, and over four thousand prisoners: while the loss on the side of the Egyptians was but two thousand and two hundred. Upon this defeat, Raphia and the neighboring towns contended who should be most forward in submitting to the conqueror; and Antiochus was forced to retreat to Antioch, and from thence sent ambassadors to solicit a peace.

VERSE 12. "And when he hath taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands: but he shall not be strengthened."

Ptolemy had gained a great victory, but was not wise enough to profit by it. After his defeat of Antiochus, he visited the cities of Palestine and Syria, which had submitted to him; and, among others in his progress, he came to Jerusalem. He there offered sacrifices, and

sought to enter the holy of holies; his heart being greatly lifted up with pride and confidence. His curiosity was restrained with great difficulty, and he departed with heavy displeasure against the whole nation of the Jews. At his return, therefore, to Alexandria, he began a cruel persecution of the Jewish inhabitants of that city, in which from forty to sixty thousand were slain. His vices also were so abominable that his Egyptian subjects rebelled against him. And this course of conduct, instead of strengthening, did very much weaken, and almost ruin his kingdom.

VERSE 13. "For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches."

Peace continued between these two kingdoms about fourteen years. In that time Ptolemy Philopater died of intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child four or five years of age. Antiochus, having settled the affairs of his kingdom, had leisure to prosecute any enterprise, and could not let slip so favorable an opportunity of extending his dominions. He had acquired great riches, and collected many forces: so that he could set forth an army much more numerous than the former, and doubted not to have an easy victory over the infant king. With this immense army, accompanied by one hundred and fifty elephants, and with a large amount of provisions and riches, he invaded Egypt.

VERSE 14. "And in those times there shall many stand up against the king of the south: also the destroyers of thy people shall exhalt themselves to establish the vision: and they shall fall."

Antiochus was not the only one who rose up against young Ptolemy. Others were confederate with

him. Agathocles was in possession of the young king's person; and he was so proud and dissolute in the exercise of his power, that the provinces which had been subject to Egypt, rebelled, and Egypt itself was disturbed by seditions. Philip, too, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them.

But another power is here introduced to our notice. The robbers or destroyers of the church now exalted themselves to *establish the vision*. No other vision could be meant here but that previously recorded, and which the angel was explaining by this history of future events. And the power which is here named was evidently the Roman. This was one of the first important interferences of the Romans with the affairs of Syria and Egypt. While Antiochus and Philip were meditating to dispossess a helpless infant of his kingdom, God raised up the Romans against them, who entirely subverted their kingdoms, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king. Aristomines was appointed by the Romans to be guardian of the young monarch, and prime minister of Egypt. Thus the Romans exalted themselves, the vision was established, and those who stood up against the king of the south, fell, or were cut down. For, from that time, Rome continued to encroach on these Grecian kingdoms, until they all fell, and left Rome a universal monarchy.

VERSE 15. "And the king of the north shall come, and cast up a mount, and take the city of fortifications: and the arms of the south shall not withstand, neither his chosen people: and there shall be no strength to resist."

Antiochus came into those parts which Scopas, the Etolian general of Ptolemy's troops, had invaded, in

Syria and Palestine, and commenced the recapture of the cities which he had taken. Scopas was sent again, to oppose him; but was defeated near the sources of the river Jordan, and a great part of his army was destroyed. Antiochus pursued him to Sidon, where he shut him up with ten thousand men, and closely besieged him. Three famous generals were sent from Egypt to raise the siege; but they could not succeed; and at length Scopas was forced by famine to surrender, on the conditions of having life only granted to him and his men. They were obliged to lay down their arms, and were sent away naked. Sidon was an exceedingly strong city, both in its situation and fortifications. But, if we understand the phrase more generally, as the translators have done, and read *cities* instead of *city*, Antiochus, after this, reduced other provinces, and took other fenced cities; and the ablest generals and bravest troops which Egypt could send against him were unable to withstand him: and had it not been for the intervention of Rome, Egypt would have been utterly and hopelessly crushed.

VERSE 16. "But he that cometh against him shall do according to his own will, and no one shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."

Although Egypt had no strength to resist the power of Antiochus, there was a power coming against the kingdom of Syria whose own will would alone be the rule of its action. This indicates the Romans, whose exaltation to power is predicted in verse 14. With Pompey at their head, they completed the conquest and subjugation of the whole Syrian dominion, making it a Roman province, B. C. 65. On the return of Pompey from his expedition against Mithridates, king of Pontus, he came into

Judea, the glorious land, and, having undertaken to settle the quarrel between the two brothers, Hyrcanus and Aristobulus, who were competitors for the crown of Judea, he dismissed them without giving any decision. But, after this, Aristobulus conducted in such a manner as to make Pompey his mortal enemy; and, having armed his subjects, made all haste to Jerusalem, and prepared for war. Pompey marched with his whole army against Jerusalem. The adherents of Hyrcanus opened the gates to him, while the other party retired to the mountain of the temple, to defend it. The place held out three months, at the end of which it was taken, and a terrible slaughter ensued, in which more than twelve thousand were killed. Pompey, with many of his officers, entered the temple, and even into the holy of holies. This act afflicted the Jews keenly, and bitterly enraged them against the Romans. And thus, for the first time, was Jerusalem placed, by conquest, in the power of Rome, which was destined to consume the glorious land. Pompey, having ended the war, demolished the walls of Jerusalem, dismembered several cities from the kingdom of Judea and added them to Syria, and imposed tribute on the Jews.

VERSE 17. "He shall also set his face to enter with strength his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, to corrupt her; but she shall not stand on his side, neither be for him."

Rome having previously conquered Macedon and Thrace, and now, also, Syria and Judea, only Egypt remained of the whole dominion of Alexander, before the Romans would be in possession of universal empire. And this was the grand object at which they aimed: for the

attaining of this their efforts were all directed. Pompey was, at this time, the principal supervisor of the affairs of Egypt, having previously been the friend of Ptolemy Auletes, who had been dethroned by his subjects. Through the influence and power of Pompey, he was restored to his kingdom, and, at his death, left the throne to his eldest daughter Cleopatra, and her brother. Both being young, they were placed under the guardianship of Rome, and of Pompey in particular. Being disposed to quarrel about their title to the throne, Pompey made them settle their difference by marrying together. Thus he gave to the king of the south *the daughter of women*, Cleopatra being called here by this peculiar appellation, because of her remarkable beauty and her voluptuous disposition. She did not, however, stand on the side of her brother whom she married, but on the contrary, another dispute breaking out between them, she, by her charms, induced Cesar to espouse her cause, by whom Ptolemy was overcome in battle, and forced to fly. While endeavoring to make his escape, he was drowned in the Nile.

VERSE 18. "After this he shall turn his face to the isles, and shall take many; and he shall cause the prince of his reproach to cease; he shall also cause his reproach to return upon him."

Julius Cesar, having conquered Pompey at the battle of Pharsalia, was now master of the Roman dominion. But he was so intoxicated with the charms of Cleopatra, that he spent nine months amidst the dissipation and corruption of her court. But Pharnaces, king of the Cimmerian Bosphorus, taking advantage of the civil war between Pompey and Cesar, raised the standard of revolt against Rome, and endeavored to recover Armenia and

Cappadocia. Cesar marched against him from Egypt, fought a great battle with him near the city of Zela, defeated his whole army, and drove him out of Pontus. To denote the rapidity of his conquest, he wrote this dispatch to one of his friends, "*Veni, vidi, vici*,"—*I came, I saw, I conquered*. And thus he caused the prince of his reproach to cease, and his reproach to return upon him. Pharnaces was the last king of Pontus, which was soon after declared a Roman province.

VERSE 19. "Then he shall turn his face toward the fortress of his own land: but he shall stumble and fall, and shall not be found."

After the conquest of the Cimmerian Bosphorus, Cesar returned to Rome, the fortress, or stronghold, of his own land, where, on his being elected by the senate to imperial power, he was murdered in the senate-house, by Brutus and Cassius, with the other conspirators. Thus he stumbled and fell, and was found no more.

VERSE 20. "Then shall stand up in his place one who shall cause an exactor to pass over the glory of the kingdom: but in those days he shall be destroyed, neither in anger nor in battle."

The successor of Julius Cesar was Octavius, his nephew. He had been adopted by Cesar, as his heir and successor to the throne. On hearing of the death of his uncle, he placed himself at the head of an army and marched to Rome, where, combining with Mark Antony and Lepidus, to avenge the death of Cesar, he soon found himself firmly established in the empire; and the senate gave him the title *Augustus*, that is, the *august* or *magnificent*. He caused an exactor to pass over, as we read in Luke ii. 1,—"*There went forth a decree from Cesar Augustus, that all the world should be taxed*." This was

the first enrollment for taxation which was made in his reign, but was followed by several others. It was the time of Rome's greatest glory too, as all history attests. And, what was unusual for a Roman emperor, he did not die by murder, nor in battle.

VERSE 21. "And in his place shall stand up a vile person; and they shall not give to him the honor of the kingdom: but he will come in peace, and obtain the kingdom by flatteries."

This third Cesar, or emperor of Rome, was Tiberius. And it would be impossible to present in brief a more perfect description of his character than is here given. He was indeed vile, and a smooth-tongued deceiver. The people of Rome did not give to him the honor of the imperial power; but by dissimulation and flattery, he succeeded in establishing himself in the empire, when, instead of appearing longer as a lamb, he soon showed himself a wolf.

VERSE 22. "And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the Prince of the covenant."

The cruelty and treachery of Tiberius exceeded all limits. All whom he suspected of being in any way inimical to him were swept away, as with a flood. He was passionate in the extreme; and, to increase the fury of his temper, was constantly in a state of beastly intoxication. But not only were all who became the subjects of his wrath thus broken; the Prince of the everlasting covenant was also, in this tyrant's reign, broken upon the cross, as predicted in chap. ix. 26. This was in the seventeenth year of the reign of Tiberius, A. D. 31.*

* Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year seventeen of the Emperor Tiberius Cesar, and the

VERSE 23. "And after the league made with him, he shall work deceitfully: for he shall come up, and shall become strong with a small people."

The prophecy having come down to the Roman empire, and given a brief outline of the history of the first three of the emperors, as also the crucifixion of our Lord,

twenty-fifth day of March, the city of the holy Jerusalem, Annas and Caiaphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the Praetory, condemns Jesus of Nazareth to die on the cross between two thieves; the great and notorious evidence of the people saying,

I. Jesus is a seducer.

II. He is seditious.

III. He is an enemy of the law.

IV. He calls himself falsely the son of God.

V. He calls himself falsely the king of Israel.

VI. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are namely,

1. Daniel Robani, a pharisee; 2. Joannas Rorobabel; 3. Raphael Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on a copper-plate. On one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the commissaries of arts attached to the French armies, at the expedition of Naples. It was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase is in the chapel of Caserta. The French translation was made by members of the commission of arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collections of antiquities, &c., it was bought by Lord Howard for 2890 francs. Its intrinsic value and interest are much greater.—*Philadelphia Gazette*.

Taken from the *New York Evangelist*, of Dec. 7, 1839.

thus distinctly marking the last week of the seventy, it now refers back to the league between the Romans and the Jews, which established those relations between them that finally resulted in the complete subjection of the Jews to the Roman yoke. The date of this league was B. C. 161. For the history of it, see Josephus, *Ant. B.* 12, chap. x., sec. 6, and 1 Maccabees, chap. viii. At that time the Romans were comparatively a small people: but that crafty power, by deceitful dealing with the nations, was not long in subjugating the world to its dominion.

VERSE 24. "He shall enter peaceably even the richest places of the country; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; and he shall plan his devices against the strongholds, even until the appointed time."

Thus the power of Rome entered the richest places in a quiet and peaceful manner; for a great part of its tributaries and dependencies were left to it by will of the kings. Extension of dominion by such means was never before known. The Romans did that which their fathers, the Greeks, had not done; nor their fathers' fathers, the Persians. They scattered among the nations, with a liberal hand, the prey and spoil of their numerous conquests, and, by enriching those who would willingly submit to them, made it the apparent interest of nations to bear their yoke. Thus, while they were rising to the height of their power, they conquered as much at least by wealth and intrigue, as by the force of arms. And thus they continued to plan their crafty devices against the strongholds of the nations, particularly Egypt, until the appointed time of its conquest. A time, as a period of measurement, in symbolic prophecy, is three hundred and

sixty years: and the date of this period is when Rome gained universal dominion by the conquest of Egypt, B. C. 31, as predicted in the next two verses.

VERSE 25. "And he shall rouse up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall plan devices against him."

Mark Antony, who had married Octavia, the sister of Augustus, and had been sent to Egypt, by the government, on business, had been captivated by the charms and arts of Cleopatra, queen of Egypt. His passion for her was so strong that he gave himself up to debauchery, and finally espoused the Egyptian interests. He sent a divorce to his wife, Octavia, ordering her to leave his house immediately with her children. This, together with other indignities offered by Antony to the Roman people, induced Cesar to declare war against Egypt, at the head of whose affairs Antony was then placed. The famous battle of Actium was the result. Cesar had two hundred and fifty ships, with eighty thousand foot, and twelve thousand horse; while the force of Antony consisted of five hundred large ships, with two hundred thousand foot, and twelve thousand horse. The battle, which was a naval one, was fought upon the second of September, B. C. 31, at the mouth of the gulf of Ambracia, near the city of Actium, in sight of both the land armies; the one of which was drawn up in order of battle upon the north, and the other upon the south of that strait, expecting the event. The contest was doubtful for some time; but, in the midst of the battle, Cleopatra took to flight, and drew after her sixty ships of the line, with which she sailed for the coast of the Peloponnesus. Antony, on seeing her fly, followed her precipitately, yielding the victory to Cesar. But it

cost the victor dear; for Antony's troops fought so well after his departure, that, though the battle began before noon, it was not over when night came on; so that Cesar's troops were obliged to pass it on board of their ships. Thus, though the kingdom of the south had been stirred up to battle with a very great army, it did not stand. This battle was Egypt's ruin and Rome's triumph; for, as the result of it the Roman empire was established in its greatest dominion.

It is declared that they should plan devices against the king of the south. This is properly connected with the next verse, and is more fully explained in that connection.

VERSE 26. "Even those who eat of his food shall destroy him, and his army shall overflow: and many shall fall down slain."

The cause of Egypt's defeat in this battle was the defection of the troops of Antony and Cleopatra. The first disaster, as we have seen, was the flight of Cleopatra, with sixty ships of the line. A second stroke was the desertion to Cesar of Antony's land army. This force, consisting of eighteen legions, under command of Canidius, Antony's lieutenant-general, seeing themselves abandoned by their generals, surrendered to Cesar, who received them with open arms. A third blow was that when Antony arrived in Lybia, he was informed that Scarpus, whom he had left there with a considerable force to guard the frontier, had declared for Cesar. And, finally, to complete his ruin, he was betrayed by Cleopatra, while she was professing the greatest love and regard for him, yet was, at the same time, endeavoring to destroy him. Another engagement ensued in Egypt, in which Antony intended to attack Cesar by land and sea.

He drew up his land army upon some eminences near the city, from whence he kept his galleys in view, as they went out of the harbor, to charge those of Cesar; but was much astonished when he saw Cleopatra's admiral strike his flag on coming in view of Cesar's, and surrender his whole fleet.

VERSE 27. "And both these kings' hearts shall be to destroy, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed."

Antony was the chief in the Egyptian government at this time, and was, therefore, properly the king of the south—that is, of Egypt. He and Cesar had formerly been in alliance, and had the same common interests. They spoke lies at one table: Octavia declared to the people of Rome, at the time of Antony's divorcing her, that she had consented to her marriage solely with the hope that it would prove a pledge of union between Cesar and Antony. But it did not stand: the rupture came; Antony and Egypt fell; Cesar became master of the world; and, as a fitting sequel, Antony fell by his own sword; and Cleopatra—the beautiful and corrupt—poisoned herself with the bite of an asp.

VERSE 28. "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his land."

After the overthrow of the kingdom of Egypt, the Romans returned back to Italy with great riches; and the heart or mind of that oppressive pagan power was soon after this excited against the holy covenant which Christ came to confirm. By that power our Lord was put to death, and his church persecuted; many Christians suffering martyrdom under the bloody emperor Nero; among

the rest the apostles Peter and Paul. But, under Vespasian, the Romans invaded Judea, and took the cities of Galilee—Chorazin, Bethsaida, and Capernaum—where Christ had been rejected; destroyed the inhabitants, and left nothing but ruin and desolation. In A. D. 70 Jerusalem was destroyed, as our Lord had foretold. No tongue or pen can fully describe the sufferings of its inhabitants. Josephus, who was an eye-witness, remarks that all the calamities that ever befel any nation since the beginning of the world were inferior to the miseries of his countrymen at that awful period. During the siege, which lasted five months, the temple was burned, eleven hundred thousand Jews perished, and ninety-seven thousand were taken prisoners. The number destroyed during the war, which continued seven years, is computed at one million four hundred and sixty-two thousand.

This city was amazingly strong. Upon viewing the ruins, Titus exclaimed, "We have fought with the assistance of God." The city was completely leveled, and Tarentius Rufus ploughed up the foundations of the temple. Thus literally were the words of Christ fulfilled: "Thine enemies shall lay thee even with the ground, and there shall not be left one stone upon another." And thus the Roman power did exploits, and again returned to his own land.

"VERSE 29. "At the time appointed, he shall return, and come toward the south; but it shall not be like the former, or like the latter."

This appointed time is mentioned in verse 24, and consists of three hundred and sixty years, commencing B. C. 31, with the battle of Actium, when Rome obtained universal empire, and terminating A. D. 330, when Constantine removed the seat of empire from Rome to Constantinople. He returned and came toward the

south, Egypt being nearer to Constantinople than to Rome. But this return of the Roman emperor *from* his own land was not like the former—that is, the triumphant return *to* his own land, after the conquest of Egypt; nor like the latter—the return from the great exploit, the destruction of Jerusalem and dispersion of the church. On the contrary, this return from Rome was the signal of its downfall: for, from this point, the power of pagan Rome received its death-blow. Constantine had embraced the Christian faith, and established the Christian religion by law, as the religion of the empire. The barbarous hordes who overran Europe soon began their depredations on the Roman empire, and continued them until, finally, the imperial power in the west expired under this scourge in the year 476. Thus Constantine, by abandoning Rome as his capital, left it a prey to merciless barbarians and savages.

VERSE 30. "For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: thus shall he do; he shall even return, and have intelligence with those who forsake the holy covenant."

Chittim literally signifies *those that bruise*, and, as a proper name, is applied to the islands and coasts of the Mediterranean lying westward from Palestine. Adam Clarke, on Isa. xxiii. 1,—"*From the land of Chittim it is revealed to them*,"—has the following remarks: "The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; 'for the Tyrians,' says Jerome, on verse 6, 'when they saw they had no other means of escaping, fled in their ships, and took refuge in *Carthage*, and in the islands of the Ionian and Egean seas.' So also, *Jochri*, on the same passage."

But, did the ships of those coasts come against the Roman empire? They did; and they sailed from the harbor of *Carthage*, under the command of Genseric, the terrible Vandal chief, who was for a long time the scourge and tyrant of the Mediterranean. The reader is here referred to our exposition of the second trumpet in the Revelation.

In consequence of these barbarian invasions, the imperial power was grieved, and returned again to Rome, having indignation against the holy covenant—the gospel of Christ—and, for the purpose of being re-established in its ancient seat, though in a new form, having intelligence, that is, a *good understanding*, with those who forsook the covenant, or apostatized from the true faith. For the imperial power was reinstated in Rome by this very apostasy.

VERSE 31. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the continual, and they shall place the abomination that maketh desolate.”

When it is said that arms shall stand on his part, we are to understand that military power which was wielded by the Goths, Vandals, and Huns, who had conquered the empire of the west. They had established the foundation of ten distinct kingdoms, as represented by the ten horns of the fourth beast. Having overthrown the empire, they were also to be agents in establishing the popedom. By their polluting the sanctuary of strength, therefore, we are to understand that the church of Rome was polluted by these rulers: for the sanctuary is the church, and the meaning of Rome is *strength*. Having become converts to a spurious or false Christianity, they took away the power and influence of paganism, which had continued so long in all the kingdoms of the world; and united in

in placing the abomination of desolation, that is, the papal power of Rome, in its stead. This agrees with Rev. xvii. 13—“These have one mind, and shall give their power and strength to the beast.”

VERSE 32. “And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.”

Those who apostatized from the pure principles of the gospel are here meant. He corrupted them by flatteries. In other words, the Roman power, Christian in name but antichristian in its real character, and seated in the eternal city of the seven hills, which is here called the abomination that maketh desolate, beguiled such as would yield to its corrupt teachings and influence by the show and glitter of pompous ceremonies and high-sounding titles, and thus drew them away from the simplicity of the gospel, and the purity of the Christian faith and practice. But the people who knew their God, like the Waldenses, the Albigenses, and the Huguenots, were strong. They kept pure religion alive in the darkest times of popery, and contended manfully for the true faith of Christ. Such were true heroes, and their exploits were glorious.

VERSE 33. “And those who understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.”

Those teachers who understood the word of God instructed many of the common people who were not corrupted by the Man of sin. But they have indeed fallen by the cruel power of persecuting, papal Rome, that has imprisoned, robbed, and murdered them, many days. The number of days is given in chap. xii. 11.

VERSE 34. "Now when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries."

During the period of papal supremacy, while the Man of sin was in his full strength, a partial deliverance of the church was effected by the reformation under Martin Luther, when the German States espoused the protestant cause, and gave toleration and support to the reformers; protecting them from the violence of the Roman church and power, in its efforts to exclude the dawning light of heaven, which was then breaking upon the world. But, when the protestant cause had received this help, and become comparatively popular, there were many who came into the reformed churches from unworthy motives—cleaving to them with flatteries. Such was Henry the eighth of England, who seceded from the church of Rome merely because the pope refused his sanction to the divorce of queen Catherine and Henry's marriage with Anne Boleyn. But Henry divorced his wife and married another, and immediately renounced popery, and was declared by the parliament and people, to be the supreme head of the church of England.

VERSE 35. "And some of those of understanding shall fall, to try them, and to purify, and to make them white, even to the time of the end: because it is yet for a time appointed."

Although the true church had received a little help, it still continued, to some extent, to suffer from the papal power. Some still fell as martyrs for Christ. During the reign of the bloody Mary, hundreds died as martyrs in England alone. And throughout the wide dominion of Antichrist these persecutions continued, in a greater or less degree, until the time of the end, which was yet for a

time appointed. The supreme dominion of the papacy was not taken away until the close of the last century.

VERSE 36. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that which is determined shall be done."

This verse, and those which follow to the end of this chapter, contain a general description of the great anti-christian power of the Roman world, and of his acts, from the time of the taking away of the daily or continual, to set up the abomination of desolation, down to the great day of Christ. And it is immaterial to the argument whether the supreme power were, at any given time, vested in the pope, or in the emperor, king, or military dictator. All that is necessary is that we understand the ruling power of corrupt Christendom, as represented in type by the king of ancient Babylon.

This king was to do according to his will. In other words, the sovereign will of this wicked power would be the supreme law of his dominion. He would exalt himself, and magnify himself above every god—that is, above every ruler. Compare Isa. xiv. 13, 14; Dan. viii. 10, 11, 27; 2 Thess. ii. 3, 4. He was also to speak wonderful things against the God of gods. So the little horn of the fourth beast spoke very great things; and thus the anti-christian beast of Rev. xiii. is represented as speaking great things and blasphemies against God. Evidently this is the same power. He was to prosper till the indignation should be accomplished. By this we understand that, until God had completed the trials of his people by persecution, he would permit the Man of sin to prosper:

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for, in the wisdom and goodness of God, this had been determined.

VERSE 37. "Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."

Papal Rome has not regarded the gods of the pagans, who are here called his fathers; for paganism had been taken away, and had given place to a system of idolatry equally as bad, if not worse. Neither has it regarded the desire of women; for their clergy are not allowed to marry. Thus Paul, in writing to Timothy, describes those who should depart from the faith, or apostatize, as "forbidding to marry, and commanding to abstain from meats." And this can only apply to papal Rome. He would not regard any god: for he would magnify himself above all; as Paul declared that the Man of sin would exalt himself above all that is called God, or that is worshiped.

VERSE 38. "But in his place shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

The *god of forces* signifies the military spirit and power, which was personified as *Mars* by the pagan Romans, and in the Revelation is symbolized by the "great red dragon." From him the Antichrist received his power and his seat. See Rev. xiii. 2. It is by this power of the dragon that the popedom has ruled the nations so long and so terribly. The king is, therefore, described as honoring the god of forces in his place or seat. In addition to this dragon-god, he has honored the virgin Mary, as the mother of God, and queen of heaven. Gold, silver, precious stones, and pleasant things have

been profusely lavished in her honor and worship. And surely this is a god whom the pagan Romans, the fathers of the papists, knew not.

VERSE 39. "Thus shall he do in the fortresses of strength with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

By the fortresses of strength is meant the strongholds, or citadels of power, of the nations belonging to the papal dominion. In all these the "holy virgin" has been honored more than Christ. "Our Lady of Loretto," and "Our Lady" of this, that, and the other place, are titles familiar to Europeans. And the Roman hierarchy has caused these false gods—the god of forces and this strange female god—to rule over many. He was also to divide the land for gain. And the pope has parceled out the countries of Europe, and the southern portions of America, to his favorites and tools, for the sake of what he could thus gain in strength and worldly glory. The land of Mexico, for example, did not belong to the pope, and yet he assumed the right of giving it to the king of Spain. And thus has it been with South America, and with many other lands; for power was given him over all nations.

VERSE 40. "And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

The appointed time of the end is not the end itself, but a portion of time connected with the end. It commenced with the close of the last century, at the termination of the time and times and dividing of time of chap. vii. 25. In February, 1798, the French army, under

General Berthier, marched to Rome, took the city, deposed the pope, and took him prisoner, and erected the republic of Italy. The pope died a captive at Valence in France in the following year; and not long after this the code of Justinian relating to the popedom was abrogated, and the code of Napoleon took its place. In the meantime another pope had been elected, and took the papal chair, not as the master of kings and kingdoms, but as the vassal of Napoleon, and having no power but in the states of the church. Bonaparte was now the ruler of the Roman dominion, and was, therefore, the king of the north. Consequently, the above quoted verse applies to him. For, although Syria is called the king of the north in the former part of this chapter, it should be borne in mind that Rome, by the conquest of Macedon, Thrace, and Syria, had become the great ruling power of the north. As, therefore, Napoleon was now the ruler of Rome, he was the king at whom a push was made by Egypt. But he came against Egypt like a tempest, with chariots, or artillery, and with horsemen, and many ships. He sailed from Toulon to Egypt with an army of forty thousand, and took Alexandria by storm, while his fleet remained at anchor in Aboukir bay. He soon made himself master of the whole country. At the famous battle of the pyramids, he nearly annihilated the army of the Mamelukes, commanded by Mourad Bey. The carnage was prodigious; and multitudes, while endeavoring to escape, were drowned in the Nile. Napoleon had, indeed, come like a tempest. Mourad and a remnant of his Mamelukes retreated to Upper Egypt. But Cairo surrendered: all Lower Egypt was conquered.

Having thus made himself master of Egypt, Napoleon now began another campaign. It was his design to march by land to British India. With an army of ten thousand

picked men he left Egypt, and took the fortress of El-Arish. Pursuing his march, he took Gaza without opposition. He next stormed Jaffa; and, after a desperate resistance, the city and garrison surrendered. Three thousand Turks were killed in the siege; and from twelve hundred to two thousand more, who surrendered as prisoners, were led out into a field unarmed, and shot down by the French in cold blood. Their bodies were heaped up in a pyramid, and left to consume.

VERSE 41. "He shall enter even into the glorious land, and many shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."

Palestine is the glorious land; and through that land the army of Napoleon passed and repassed. Both Gaza and Jaffa were cities of Palestine. Many of the soldiers of that land were overthrown or perished. But the ancient countries of Edom, Moab, and Ammon, escaped his hand, by his defeat at St. Jean D'Acre, in Syria. The pasha, Achmet Djezzar, having entrusted the command of the place to Sir Sydney Smith, an officer of the British navy, it was so obstinately defended that Napoleon was forced to raise the siege. Thus ended the Syrian campaign, and the overflowing of Napoleon in the east.

VERSE 42. "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape."

At this time Bonaparte began to extend his power over many countries: and, certainly the land of Egypt, which was already in his power, did not escape. After his defeat at Acre, he retreated into Egypt, where, encountering a Turkish army, which had been sent from Constantinople, he utterly destroyed it.

VERSE 43. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps."

Egypt was now completely under his control; and, as a matter of course, all its riches were at his disposal. The Lybians and the Ethiopians, on the borders of Egypt, were at his steps—that is, in the way of his marches; though not subjugated by him, as was the whole of Lower Egypt.

VERSE 44. "But tidings from the east and the north shall trouble him; therefore he shall go forth with great fury to lay waste, and utterly to destroy many."

The tidings or news that troubled Napoleon came from Europe, or the north, by way of the east. Sir Sydney Smith, who was on the coast of Syria, in the course of some negotiation respecting prisoners, after the battle of Aboukir, sent a file of English newspapers to the general, which informed him of the dangerous condition to which the affairs of France had been reduced. The Austrians had again taken the field, and, aided by the Russians, under Suwarrow, had recovered possession of the whole of Italy. Bonaparte, accordingly, returned in haste to France, leaving his army in Egypt under the command of General Kleber; and, having overturned the Directory, obtained the supreme power, with the title of *First Consul*. From that time onward, to his defeat at Waterloo, his military career in Europe is described in a comprehensive and striking manner, as going forth with great fury to lay waste, and utterly to destroy many. His history is too well known to need a repetition here.

VERSE 45. "And he shall plant the tabernacles of his palace in the midst of the seas in the glorious holy moun-

tain: yet he shall come to his end, and none shall help him."

This verse applies generally to the great antichristian power, from first to last. By the glorious holy mountain we are to understand Mount Zion—in other words, the church of God. It is here predicted that the Antichrist would establish himself as the sovereign ruler in the midst of the seas, making the highest place in the church his palace. So, also, Paul declares that he would sit in the temple of God, exhibiting himself as God. He also declares that the Lord will destroy him with the brightness of his coming. And this agrees with the declaration of the angel in this passage, that he shall come to his end, and none shall help him. No one is able now to assist him. The predicted end having come, all who undertake to save him will sink to perdition with him.

CHAP. XII., 1. "And at that time shall Michael stand up, the great prince who standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation until that time: and at that time thy people shall be delivered, every one who shall be found written in the book."

When the two thousand and three hundred days which measure the vision have ended, and the Roman Antichrist comes to his end by the ushering in of the day of Christ, Michael the great prince stands up for the final deliverance of the children of God, the true people of the beloved prophet. It is said by some that Michael is Christ: but this is an error. Our Lord is called Messiah in this prophecy, and not Michael. The apostle Jude speaks of Michael the archangel—that is, the first, or chief angel. He is, therefore, the leader or general of the angelic armies. Michael and Gabriel especially preside over the welfare

of the church,—the former as the chief, and the latter as his associate. As proof, see chap. x. 21.

A time of unprecedented trouble attends this standing up of the archangel. Under his command, the heavenly hosts are marshaled for the execution of Divine providence in the judgment of the nations. Hence, the trouble to the world will be such as was never before experienced. For, although the same agencies—war, famine, pestilence, and destructive calamities—which in the world's past history have scourged the nations, will be visited upon them now, there is this difference;—in time past the saving mercy of God was not entirely withdrawn from the world; for the great day of final retribution had not come. And not only this, those desolating scourges will be greater and more universal than any which have preceded. In fact, the whole world of humanity is doomed to a speedy and overwhelming destruction. But out of this trouble all whose names are written in the book of life will be delivered.

VERSE 2. "And many of those who sleep in the dust of the earth shall awake; these to eternal life, but those to reproach and everlasting abhorrence."

All who sleep in death will be raised to life again by the power of God; but not at the same time, nor in the same condition, either moral or physical. See John v. 28, 29; Rev. xx. 5. The redeemed will rise immortal, at the personal descent of Christ from heaven; but the rest of the dead will rise with depraved natures and corruptible bodies, to perish utterly in the second death.

VERSE 3. "And those who are wise shall shine as the brightness of the firmament; and those who turn many to righteousness, as the stars for ever and ever."

Those who are wise are those who, being taught by

the Spirit and word of God, are qualified to instruct others. They will shine forth as the sun in the everlasting kingdom, and those who have been instrumental in turning men from error and sin to truth and holiness, will shine for ever like the stars.

VERSE 4. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and the knowledge shall be increased."

This passage furnishes another proof that the vision recorded in the eighth chapter is the subject of this full historical prophecy, and that it was not to be fully understood till these last days. In chap. viii. 26, we are told that the prophet was commanded to *shut up* the vision; for it should be for many days. In chap. ix. 24, we are informed that one of the objects for which the seventy weeks were determined was to *seal up* the vision and prophecy. And, now, here Daniel is again commanded to *shut up* the words, and to *seal* the book, to the time of the end. Hence, no one in the past history of the church has been able to give the vision its true interpretation, or to perceive the connection between the seventy weeks and the two thousand and three hundred days; and grave bishops and doctors have literalized the latter period, and stumbled over Antiochus Epiphanes, as being the great hero of this history, and the little horn of the vision, that became exceeding great.

But the time of the end has come, in which many were to run to and fro, that is, through this prophecy, and the knowledge of these things was to be increased. It is not meant that many would travel to and fro through the earth, as some suppose; but the meaning is, that many would thoroughly search this book, which was to be sealed

up until that time; and thus they would arrive at a full understanding of it.

VERSE 5. "Then I Daniel looked, and, behold, there stood two others, one on this bank of the river, and one on the other bank of the river."

Until now, only one holy being had been seen, namely, the angel Gabriel, whose glorious appearance is described in chap. x., and who had been giving this detailed history of future events. But now the prophet perceived the presence of two others of the celestial host, standing one on each bank of the river.

VERSE 6. "And one said to the man clothed in linen, who was above the waters of the river, How long to the end of these wonders?"

This question was asked by the angel, not merely for his information, but that the answer might be heard and recorded by the prophet, for our instruction.

VERSE 7. "And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand toward heaven, and swore by him who liveth forever, that it is for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The action of this angel, in thus raising his hands toward heaven and swearing by the ever living God, is the same as that of the angel in the tenth chapter of Revelation. In both visions the angel symbolizes Christ in the ministry of the word. This is shown here by the linen robe of the angel, corresponding to the typical priesthood under the law. And the other two angels, standing each side of him, on the opposite banks of the river, correspond to the two witnesses, Moses and Elias—

that is, the law and the prophets. One of them inquires how long it would be to the end of the wonders which had been foretold by the man clothed in linen; and he declares, under sanction of a most sacred and solemn oath, that it would be for a time, times, and a half, which signifies twelve hundred and sixty years. This period, however, does not cover the whole prophecy, but only that portion relating to Antichrist, in chap. xi., from verse 36 to 39. But when that period ended, at the close of the last century, there remained the time of the end, to complete the whole prophecy. Therefore the angel adds, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Although the supreme power of the papacy passed away at that time, the people of God have continued to be a scattered people, and will be until delivered in this day of the standing up of Michael, in which all these wonderful things will be finished.

VERSE 8. "And I heard, but I understood not: then said I, O my lord, what shall be the end of these things?"

The question of the holy one related strictly to time: "*How long* to the end of these wonders?" But this of the prophet relates to the nature of the events:—"What shall be the end of these things?" He desired to understand more fully the peculiar nature of that time of trouble resulting from the standing up of Michael, when all those things would be finished.

VERSE 9. "And he said, Go thy way, Daniel: for the words are shut up and sealed till the time of the end."

Daniel could not be gratified in his desire to understand all these things of the last days perfectly. God in infinite wisdom deemed it best that many things in this

wonderful prophecy should remain concealed from the church until the end should be near. The *time* was written, but was shut up and sealed. An outline of the *manner* of that end was also given. But the full knowledge of both was reserved for the true church in the last dispensation, when the sealed book should be opened.

VERSE 10. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

During the time of the end, many would be purified and made white, in a moral sense, by hearing and obeying the word of truth. Thus our Lord prayed for his followers,—“Sanctify them through thy truth: thy word is truth.” Not only were they to be thus cleansed, but they were also to be tried, as gold in the fire. But the wicked, whether in the church or out of it, would continue to do wickedly, notwithstanding all the light of heaven that would be shed abroad. There are tens of thousands, who have a form of godliness, but deny those glorious truths which constitute its life and power. Such are even more wicked, in the sight of heaven, than the heathen world. And they will never understand these mysteries of prophecy: but the wise—those who are taught by the Spirit and word of God—will understand them, and thus discern both the time and the manner of the judgment.

VERSE 11. "And from the time when the continual shall be taken away, even to place the abomination that maketh desolate, there shall be a thousand two hundred and ninety days."

Paganism was removed or taken away when the barbarians turned Christian in name, and began to unite in giving their power in support of the papacy. Clovis, the

king of the Franks, was the first of those kings who was baptized into the Romish religion. He was made Consul of Rome by the pope in A. D. 510; and from that time onward the kingdom of France has been called the "Eldest Son of the Church." From the above date to 540, the era of the code of Justinian, which completed the work of setting up the papal abomination, is thirty years—the difference between the twelve hundred and ninety days and the period mentioned in verse 7, as also in chap. vii. 25, and in several places in the Revelation, namely, twelve hundred and sixty days, or years. The one period commenced in 510, when the great Antichrist began to be set up, and the other in 540, when the Heruli, Vandals and Ostrogoths had been rooted up, to make his dominion in Rome complete. And therefore both those periods terminated in A. D. 1800.

VERSE 12. "Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days."

This period dates from the same point as the other; for that is the only point given. And from 510 the latter reaches to 1845. And what then? The next verse informs us what then begins, namely, the manifestation of the children of God, of whom there are two classes—the first-fruits, and the full ingathering of the harvest.

VERSE 13. "But go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days."

This passage points unmistakably to the great day of the resurrection. Daniel was told that he should stand in his lot at the end of the days, meaning the period last named; and this could only be by his rising from the dead. It does not follow, however, that the whole work

of the manifestation is accomplished at once. For the resurrection is not only literal, but also spiritual: and this promise will not be fulfilled in the manifestation of the prophet alone, but of all his true people. But the living church must be gathered and sanctified first, thus preparing it for translation: and this constitutes the resurrection of the first-fruits.

This great work of the manifestation began in the autumn of 1845, when the leader of the living church, who is sent in the spirit and power of Elias to prepare the way of the Lord before him, was first made manifest to the true Israel of God. And, as the scattered children of Zion are gathered, one by one, as the word declares they shall be, they too will stand in their lot or place in the holy mountain. At length, when God has broken the kingdoms of the earth in pieces, and they become like chaff to be driven away by the tempest of his wrath, the ransomed of the Lord will all return and come to Zion with songs and everlasting joy. A hundred and forty-four thousand living saints will stand in Mount Zion, singing the new song, which none can learn to sing but they: and all will be waiting for that blessed Jesus who will soon descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. Then all who sleep in him will awake and arise to eternal life, and bliss, and glory. Such is the order of the manifestation of the sons of God. It has already begun; and, ere many months or years at most have rolled around, the glorious day of its full completion will come. AMEN, AMEN!

EXPOSITION OF THE REVELATION.

PART I.

THE INTRODUCTION.

SECTION I.

"THE Revelation of Jesus Christ, which God gave to him, to show to his servants those things which must soon be accomplished; and he sent and signified them by his angel to his servant, John: who hath borne record of the word of God, and of the testimony of Jesus Christ, and of all those things which he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and diligently regard those things which are written in it: for the time is near."—Chap. i. 1-3.

These words are to be regarded as constituting the *title* of the Book. The word Revelation signifies *that which is revealed*. Consequently, what is contained in this book was to be made known to the true people of God: not to be concealed from them. It is here expressly declared that the design of it was to show to the servants of Christ those things which must soon be accomplished. By no fair construction can this declaration be made to harmonize with the teachings of those popular theologians who

would have the church believe that this book cannot be understood. Those things that are written in it were to be shown to us; not hidden from us. A blessing is also pronounced upon him who reads, and them who hear the words of this prophecy. As a blessing can never attend the reading of that which we may not understand, it is perfectly evident that he who gave us the book designed it to be understood. Therefore, if it continue as a sealed book to us, the fault must certainly be our own.

It is called a prophecy—that is, a foretelling of future events; or, rather, a declaration of the will and purposes of God. And when it is said that the time is near, the meaning is, that the series of events that are *signified*, that is, represented by *signs* or *symbols*, would begin to be accomplished immediately. The book, therefore, contains a prophetic history of the more important events that were to occur in the world, and in which the church of Christ would be more immediately concerned, from the days of the apostles down to the grand consummation—the full and glorious establishment of the everlasting kingdom of God.

In writing this book the prophetic apostle bore a faithful record of the word of God, from whom the prophecy came, and of the testimony of Jesus Christ, which is the spirit of prophecy, and of all those things which he saw in these visions of the future. We, therefore, rest with unshaken confidence in the truth of the wonderful disclosures thus made by our blessed Lord to his church; and humbly implore the guidance of the Divine Spirit to enable us fully to understand these most important and glorious truths.

SECTION II.

“John to the seven churches in Asia: Grace be to you, and peace, from him who is, and who was, and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, the faithful Witness, the First-born of the dead, and the Prince of the kings of the earth. To him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God, even his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with the clouds, and every eye shall see him, even those who pierced him: and all the tribes of the earth shall wail because of him. Even so, Amen.”—Chap. i. 4-7.

This is the grand salutation of the apostle, addressed to the seven churches that were in Asia Minor. But, as this prophecy was intended for the benefit of Christians in all ages, those seven churches are to be regarded as the symbolic types used in outlining this great prophecy, to represent the church of Christ through all time. They were selected from the many churches then in existence, to be thus used, for two important reasons. One of these reasons was that the various traits of Christian character exhibited by each of them, as also the peculiar circumstances in which it was placed, fitted that particular church to represent a distinct and prominent development of the whole church, occurring at a particular time, and constituting an important era in its history. The other reason for this selection is found in the signification of the names of those seven churches. This figurative use of names is of frequent occurrence in the sacred scriptures, as every biblical student well knows. Especially is this true of prophecy. And, as the testimony of Jesus is expressly declared to be the spirit of prophecy, it ought not to be regarded as strange that, in symbolic imagery, he should use these names in a figurative sense. And we

have sufficient evidence that he does thus use them, in the very language which he addresses to those churches. This will be made apparent as we proceed with the exposition.

John pronounces a benediction on the churches, invoking grace and peace to them from God, whose existence fills all duration, past, present, and future; in a word, who is eternal: and from the seven Spirits that are before his throne; that is, from the seven chief angels who stand and minister in the presence of God, and who, in common with the whole angelic host, have been sent forth on missions of love and mercy, ministering the grace of God to his children in all ages. He also invokes grace and peace from Jesus Christ, the faithful Witness—that is, the grand witness who faithfully declares the truth, the whole truth, and nothing but the truth, concerning the character, will, and purposes of his eternal Father; and who, in giving this Revelation, as the great Prophet to his people, especially declares those truths, in relation to the pregnant future, which so deeply concern them.

The apostle also declares Christ to be the first-born of the dead. From this and other scriptures we learn that, although others have been raised from the dead, by prophets and apostles, and by our Lord himself, yet he was the first who rose to die no more. Those who had previously been raised, still possessed mortal bodies, as before their death: but Christ was made immortal—the first fruits of them that slept. The same body of our Savior that was crucified and laid in the tomb came forth from the tomb; but not in the same condition. And such will be the future resurrection of all those who are sleeping in him. They will be the same persons in respect to conscious identity; but not in the same condition as it respects the nature of their bodies, or the mode of their

existence. Thus only could our Lord be the first-fruits of the sleeping saints, or the first-born of the dead. The first-fruits must, of necessity, be of the same nature with the harvest, of which it is the sample; and the first-born is of the same kind with that which is born afterwards. Such only is the true doctrine concerning the future life. Without the resurrection, or translation, which is its equivalent, there can be no immortality.

Our blessed Lord is here called the Prince of the kings of the earth. He is exalted high above all earthly kings, and is the King of saints, who will reign with him on the earth for ever. All power is given to him of God, making him King of kings, and Lord of lords. He has washed us from our sins in his own blood, and has made us kings and priests to God. We shall reign on the earth, and he will be our glorious Head. Well may we unite with the beloved apostle, in ascribing to our King everlasting glory and dominion. Especially should the Christian rejoice that he who was pierced for our sins, and hung bleeding on the cross, is soon to come in the clouds, with all the power and glory of God. He comes for your full redemption, O Christian; therefore look up and rejoice!

But, ah! how many, even of his professed followers, will wail because of him. All eyes shall see him; all the tribes of the earth will mourn and lament. They will never see him as he is—in his beauty: only in those clouds—symbols of the presence, power, and majesty of God—those dark, portentous clouds of divine wrath, that are already brooding over the nations, will they see him. Before he left the earth and ascended to God, he said, "Yet a little while, and the world will see me no more." It will, therefore, be only as an object of terror, in the manifestation of his judgment, that he will ever be seen by any except his redeemed.

SECTION III.

"I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, and who was, and who is to come, the Almighty.

"I, John, your brother, and companion in affliction, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it to the seven churches in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

"And I turned to see the voice that spoke with me. And having turned, I saw seven golden candlesticks; and, in the midst of the seven candlesticks, one like the Son of man, clothed with a garment down to the foot, and girt about his breast with a golden girdle. His head and his hair were white like white wool, like snow; and his eyes were as a flame of fire; and his feet like fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and from his mouth issued a sharp two-edged sword: and his countenance was as the sun shineth in his strength."—Chap. i. 8-16.

Having been introduced in the most striking and sublime manner by his servant, our Savior speaks: "I am the Alpha and the Omega, the beginning and the end." Alpha is the first letter of the Greek alphabet and Omega the last. By metaphor, therefore, those two letters are here used to signify the same as the beginning and the end, or, the first and the last. Our Lord also here declares himself to be the Almighty. He is, therefore, God as well as man; and, in his divine nature, was the beginning or first cause of all things. As the *Logos* or *Word*—that is, the grand manifestation of the wisdom and power

of God, he was before all things, and the Creator of the world. All things were made by him, and for him: and thus he is the Alpha. He is also the rightful Owner of all things, and will, at the last, have all in full possession. Thus he is the Omega.

But this is not all. In his first advent, by his teachings, works, sufferings, death, and resurrection, together with the types and prophecies that went before concerning him, he laid the foundation of the great work of man's redemption, and of that everlasting kingdom in which his ransomed church will reign with him. In that work he was the Alpha—the great Origin or Founder. But in his second advent, with its still grander work of the new creation, involving the judgment, the resurrection, and the full bestowment of the kingdom to his redeemed people, he is also the great Omega—the End or Completion—of all things relating to his kingdom.

John was in Patmos, one of the islands of the Grecian Archipelago, to which he had been banished by the persecuting emperor of Rome, for the word of God, and the testimony of Christ. He was in the Spirit on the Lord's day—that is, he was in a divine rapture by the Holy Spirit of God; fitting him to behold the visions that were about to be shown to him by the angel, and to hear those things which would be uttered in various ways: in short, to receive and remember those important revelations which he was to record for the future instruction of the church. In that rapt condition, he saw and heard all things described in this prophecy.

And first, he hears behind him a great voice, proclaiming, as in trumpet tones, the important fact that he who uttered it was Christ, the Alpha and the Omega; and commanding him to write this revelation, and send it to the seven churches of Asia. He turns to behold the

source from whence that mighty voice proceeds; and the first object that meets his view consists of seven golden candlesticks, in the midst of which stands a glorious symbolic appearance of the God-man. That this was not the real presence and personal appearance of our Lord, is certain. Not only was the appearance in its very nature symbolical, representing, in every feature of it, the character and work of Christ, but we are informed, in the first verse of the book, that he *sent* and *signified* these things by his angel. If our Lord sent an angel to show these things to John, he did not come in person; and if they were signified, they were *not literal realities*.

His head and hair were like the whitest wool, or like snow, in their whiteness. This was to show the perfect purity of his character. His eyes were like a flame of fire; which showed his omniscience and justice. His long garment denoted his priestly office; while the golden girdle around his breast was a beautiful emblem of his truth and faithfulness. His feet like fine brass burning in a furnace signified that, walking, by his spiritual presence, in the midst of his persecuted and afflicted people, he was partaker with them in all their sufferings and trials; while his voice, like the roaring sound of many waters, was the fitting token of his strength and majesty. The seven stars in his right hand were symbols of the angels, or ministry, of the seven churches; while those seven candlesticks signified the churches themselves. Most perfect emblems these; because the ministry, like stars, are dispensers of light; although, like stars, they, too, may cease to shine: and because the churches, like candlesticks, impart light to all around, especially to those who obey the gospel, and are inmates of God's house, so long as their candles are kept brightly burning; while without those burning candles, they are like the

empty candlestick—having a form of godliness, but without its spirit and power.

From the mouth of this majestic personage issued a sharp two-edged sword, which, in a striking manner, represents the word of truth sent forth for judgment. Its two edges signify the two grand divisions of the word—the law, and the testimony. His countenance, bright as the sun when shining in full meridian strength, assures us that he is the Almighty Dispenser of spiritual life and warmth to the moral world. He is the great Source from whence proceed the light of divine truth, and the fire of divine love, imparting thus the principle and power of everlasting life.

SECTION IV.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not; I am the first and the last; even he that liveth and was dead; and behold, I live for evermore, Amen; and have the keys of hell and of death.

"Write those things which thou hast seen, and those which are, and those which shall be hereafter: the mystery of the seven stars which thou sawest in my right hand, and the seven candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches."—Chap. i. 17-20.

So majestic and awe-inspiring was the appearance of Christ in this vision, that the beloved apostle, who had fondly reclined upon his bosom at the last supper, now fell like a dead man at his feet. But the glorious Being puts forth his right hand, and laying it upon the trembling apostle says, "Fear not; I am he that liveth, and was dead, and behold, I live for evermore, Amen; and have the keys of hell and of death." Here was presented, in

vision, the same Jesus who had once been laid, a cold and helpless corpse, in the tomb; and who, from that prison of hell, had come forth in immortal life and vigor, to die no more. He had now the keys of death and hell. Having triumphed over them in his own person, he had obtained the power, signified by those keys, to deliver all his true people from death, and from the grave, which is here called hell, and to consign all others to the second death—that death from which there is no resurrection.

The command was given by the Lord to John to write those things which he had seen, and those which then were, or which he was then seeing and hearing, and those things which were to be seen and heard thereafter. Among other things in this comprehensive description, he now particularly mentions the mystery of the seven stars which he held in his right hand, and the seven candlesticks, in the midst of which he stood. These he expressly declares to be the angels—that is, the ministry of the seven churches, and the churches themselves. But why should our Lord thus distinguish those seven churches of Asia, and its ministry, from all others? Had the church at Jerusalem, or at Antioch, or at Rome, or at Corinth, no candlestick? And had they no ministry to be held in Christ's hand? No reasonable answer can be given to these questions, except that those seven churches were selected to represent the whole church from first to last. This is the true reason; and, therefore, our Lord, after commanding his apostle, in a special manner, to write this mystery, proceeds to dictate the several messages to those churches.

PART II.

THE SEVEN CHURCHES.

SECTION I.

"To the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not endure the wicked; and thou hast tried those who say they are apostles, and are not; and hast found them liars: and hast endured, and hast patience, and for my name's sake hast labored, and hast not fainted.

"Yet I have something against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works: or else I will come to thee suddenly, and will remove thy candlestick from its place, unless thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

"He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God."—Chap. ii. 1-7.

Ephesus signifies *desirable*. This was the chief city of Asia, and the church in that city was, with great propriety, addressed first. Our Lord commends it for its past works; which shows that, not merely from its geographical position in the chief city of Asia, but also from its spiritual character and condition, it was desirable. In allusion to both these facts, he speaks of himself as occupying a central and commanding position in the midst of the churches, and as being the Lord and Master of the

ministry. This is signified by his holding the stars in his right hand, and walking in the midst of the candlesticks. And this was designed to show that, in the word of the gospel preached by his apostles, and by his spiritual presence, he walks in the midst of all the churches of all ages, and is the Supreme Ruler of all those who rule the church. And this is shown in connection with the church of Ephesus, as the type of the apostolic age of the church—the first of the seven grand developments of the church in its whole history. Like that of Ephesus, the apostolic church was preferred or desirable, not only from its position as the first church, and the grand instrument of her Lord in proclaiming the gospel to the nations, but also from her character.

The church of Ephesus is commended for labor and patience. So, too, the apostolic church, which was represented by it, was to be commended: for these were prominent traits in the character of the apostles and primitive Christians, as all who are familiar with the New Testament and the history of the first age of Christianity must be fully aware. The Ephesian church is also commended because it could not endure the wicked; and it had tried those who falsely claimed to be apostles, and had proved them liars. And this was generally true of those churches planted by the apostles. They had also borne affliction and persecution for the sake of the name of Christ, and had labored diligently in his cause, without fainting.

But, like the church of Ephesus, the apostolic church generally had begun to grow cool—had left her first love. This was what her Lord had against her. He, therefore, admonishes her to repent, and do the first works—that is, such works as she had previously done. If not, he would, in his providential dealings, come to her suddenly, and

would remove her candlestick from its place. In other words, he would deprive her from holding, as a church, her former desirable position of influence and honor. It was thus with the church of Ephesus, and thus also with the apostolic age of the church, which it represented.

But there was one thing yet remaining in that church, which our Lord approved. She hated the deeds of the *Nicolaitanes*. These were the followers of Nicolas of Antioch, who had been chosen one of the seven deacons of the church at Jerusalem, and who afterwards became a heretic, teaching the plurality of wives, like the Mormons of the present day; which deeds our Lord declares he also hates. In a broader and more spiritual sense, the apostolic church hated the deeds of those pretending bishops who were seeking to rule over a plurality of churches, called a diocese. It was not so at the first. There was but one church in any one place; and that had its bishop or overseer, who presided over that church alone, having no jurisdiction or authority over Christians in any other place. But ambitious men had now obtained the office, who soon began to grasp after an increase of power and jurisdiction. Not content with feeding the one flock committed to their care, and with being examples thereto, they were now seeking to become lords over God's heritage. This, in the spiritual sense, is a plurality of wives; for the ministry, standing in Christ's stead, is, to each individual church, as the husband, and the church as the wife. And the plurality of these spiritual wives is, on the grand scale, the Nicolaitanism which the Lord of all the churches hates. Therefore, let haughty diocesan bishops and their adherents tremble.

We come now to notice a remarkable and striking admonition which is invariably addressed to each of the seven churches: "He that hath an ear, let him hear what

the Spirit saith to the churches." It was not our Lord in person, but by his Spirit, who was speaking these things. Neither was it to the church of any one place or age alone, that these important declarations were addressed, but to the church of all nations, and of every age. And for this reason he calls upon every one who has an ear—that is, a capacity to hear and understand his word, to listen; repeating this injunction seven times, to make it most emphatic, and to show its application to Christians through all time.

In a more especial manner attention is thus called to the conditional promise that to him who shall overcome, he would give to eat of the tree of life. By this overcoming is meant the ultimate triumph of faith. But the final victory over every foe is not obtained until death is destroyed at the appearing of Christ. Not until he who is our life shall appear, can this promise be completely fulfilled. But what is here meant by the tree of life? Are we to understand that it is a material tree, bearing fruit on which the body is to feed? Some there are who think so; but it is a gross misunderstanding of the word of God. On the contrary, it is a beautiful figure, the design of which is to show us that they who gain the victory over all spiritual enemies shall, in the age to come, receive the gift of eternal life: being quickened and made immortal, through Christ, by the life-giving power of the Spirit of God, which dwells in them. Thus they are said to eat of the tree of life. And the true Christian, even in this life, has now and then a taste of the fruits of that tree—an antepast of the joys of the heavenly kingdom, of which he will partake freely and without alloy, when clothed upon with immortality. For the tree of life is in the midst of the paradise—that is, garden—of God. As that garden is heavenly and spiritual, so, also, are the fruits of the tree

of life, on which they who gain the victory over sin, death and hell will feast in the world to come.

SECTION II.

"And to the angel of the Church in Smyrna write: These things saith the first and the last, who was dead, and is alive; I know thy works, and affliction, and poverty (but thou art rich), and I know the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan.

"Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison, that ye may be tried; and ye will have affliction ten days. Be faithful unto death, and I will give thee a crown of life.

"He that hath an ear, let him hear what the Spirit saith to the churches; He that overcometh shall not be harmed by the second death."—Chap. ii. 8-11.

The definition of Smyrna is *myrrh*. This is an aromatic drug, which was used, under the Mosaic law, in compounding the incense offered in the worship of the sanctuary. And the peculiar traits of Christian character exhibited by the church in Smyrna were like that sweet incense that was offered to the Lord, and which constituted one of the types or shadows of the spiritual things of the kingdom of Christ. Such, also, was the character of the Christian church in general, as developed in the age following the apostolic, under the heavy and cruel persecutions which it suffered from the pagan emperors of Rome. That was the first age or era of martyrdom; and, therefore, the church of that age may, by way of distinction, be called the *proto-martyr* church.

In addressing this church, our Lord speaks of himself as the first and the last, who was dead, and is alive. In his first advent and sufferings he was the first: thus laying

the foundation; and in his second coming, and the resurrection and glorification of his people, he is the last: thus completing his work and kingdom. He had suffered and died; and he had risen from the dead, to die no more. So, although the members of this suffering church might be called to die for his sake, he who had triumphed over death and hell would raise them up to eternal life at the last day. We see, therefore, a beautiful harmony and propriety in his thus speaking of himself to the afflicted church of Smyrna, and, through that, to the proto-martyr church which it represented.

The characteristics of this church, particularly mentioned by our Lord, are her works, and affliction, and poverty. And such was the general character and condition of the followers of Christ, during that age of martyrdom. They labored diligently in every good work in the service of Christ, while suffering affliction and poverty for his sake. And it is a truth worthy to be written in letters of gold, and read and pondered by every professing Christian, that, in every age, the graces of the church have most abounded in the midst of persecutions and poverty. God has chosen his people in the furnace of affliction; bringing them forth purified as gold. And thus, though poor, they are rich.

Christ here speaks of the blasphemy of those who said they were Jews, while in reality they were the synagogue of Satan. We must understand this in the spiritual sense. Says the apostle, "He is not a Jew who is one outwardly, but who is one inwardly." That is, the true Jew is such according to the Spirit, and not according to the flesh. Every true member of the standard-bearing church of Christ, no matter of what age or nation, is thus really a Jew. For, according to the type, Judah is the law-giver and standard bearer of Jehovah. Those, therefore, who

said they were Jews, and were not, were they who falsely claimed to be of the true church, which was bearing the standard of Christ. The synagogue of Satan, to which they really belonged, signifies the church of Antichrist. This false church was not fully made manifest until the great Roman apostasy: but it was even then in existence. Paul said to the Thessalonians, "For the mystery of iniquity doth already work." So also John declared, "Even now there are many antichrists." Those blasphemers were among the true Christians of the church of Smyrna, and were numerous during the proto-martyr age. Some of them may even have suffered martyrdom. Satan has ever been a great counterfeiter, and has, doubtless, had his martyrs, as well as Christ. Martyrdom is by no means a sure proof that he who suffers it is a child of God: although it is true that he who suffers nothing for Christ's sake, is not a real Christian.

Our Savior tells this church to fear none of those things which she should suffer. He then informs her what those sufferings would be: that the devil would cast some of them into prison, and that they would have *ten days* of affliction. Understand a day here as the symbol of a year, and it accords with the time during which the church in Smyrna suffered persecution—that is, ten years. And these, again, are to be understood as figures of the ten eras of persecution endured by the Christian church under the pagan emperors.

The first of those ten persecutions commenced under the bloody Nero, A. D. 64. In this the apostles Peter and Paul were put to death. The second was begun by Domitian, A. D. 95. The third, under Trajan, dates from A. D. 106. The fourth, under Marcus Aurelius, began A. D. 166. The fifth, under Severus, was commenced A. D. 202. The sixth, under Maximin, began A. D. 235.

The seventh, under Decius, was commenced A. D. 250. The eighth, under Valerian, was begun A. D. 258. The ninth was begun by Aurelian, A. D. 272. The tenth, a most terrible persecution, under Diocletian, Galerius, and Maximian, began A. D. 303. These were the ten days of the great affliction of the proto-martyr church, closing with the conversion of Constantine, when the church ascended to the throne of power in the Roman empire, thus terminating the Smyranean age.

Christ promises this church that, if faithful unto death, she would receive from him a crown of life. That crown will be given at the resurrection of the just. He also promises that he who overcame should not be harmed of the second death. Although this promise may be applied to all those who gain that victory, it was peculiarly applicable to those who were suffering such bloody persecutions. Men might kill them once for Christ's sake; but they could do more. For he who had the keys of hell and of death would, at his glorious appearing, bring them forth to a blessed immortality.

SECTION III.

"And to the angel of the church in Pergamos write: These things saith he who hath the sharp sword with the two edges; I know thy works, and where thou dwellest, where is the seat of Satan: and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

"But I have a few things against thee, because thou hast there those who hold the doctrine of Balaam, who taught Balak to throw a stumbling-block before the children of Israel, to eat idol-sacrifices, and to commit fornication. So hast thou also those who hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I

will come to thee suddenly, and will fight against them with the sword of my mouth.

"He that hath an ear, let him hear what the Spirit saith to the churches: To him who overcometh I will give to eat of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth, but he that receiveth it."—Chap. ii. 12-17.

The church in Pergamos represents that development of the whole church which commenced with the conversion of Constantine, and continued until the full manifestation and enthronement of the Antichrist, in the time of the emperor Justinian. Pergamos signifies *height*, or *elevation*—that is, an elevation of the earth. This meaning attaches with great propriety and force to the church as raised to the height of earthly power by the emperor Constantine. His pretended conversion and zeal for Christianity arose from motives of worldly policy; and the dominating influence and power which he conferred upon the church placed it in Satan's seat, and served to render it worldly and corrupt—thus preparing the way for the full revelation of the Man of sin.

To the church of Pergamos Christ speaks of the sharp sword with the two edges, which issued from his mouth. This signifies his word sent forth for judgment. By that word he was about to discriminate between the true and the false—his true people and those who were his only in name. He knew all the works of this church, and its dwelling-place; and he knew, too, that Satan's seat was there. He commends those who continued to hold fast his name, and had not denied his faith. For some were faithful amidst the prevailing corruption and declension. Such was Antipas, who is particularly mentioned by our Lord as his faithful martyr, slain among them, where Satan dwelt. Doubtless this was a particular individual,

bearing that name. But he stood in that church as the representative of a class among the Christians of the age of earthly elevation, from the time of Constantine to the establishment of the popedom. The name *Antipas* appears to be an abbreviation of *Anti-papas* which signifies *against the pope*. In that age many faithful men continued to contend against the tide of corruption which was threatening to overwhelm the church, and obliterate all traces of the pure and simple truths and requirements of the gospel of Christ. The bishops, corrupt and ambitious, were eagerly grasping after an increase of their power and jurisdiction. No longer willing to officiate each as the spiritual ruler and feeder of a single flock, they were using every means, no matter how corrupt, to make themselves lords spiritual over large dioceses, and even to wield the power of earthly rulers. The title of *pope* was not applied alone to the bishops of Rome. Many other bishops likewise took the title, and many of the professed followers of Christ called them pope—that is, father, in direct disobedience of him who had said, “Call no man your father upon earth; for one is your father, even God, and all ye are brethren.” Some of those who faithfully opposed those corrupt and designing men were put to death—martyrs for Jesus.

We see in this church a striking mixture of good and evil. The true church of Christ and the synagogue of Satan were, in a manner, commingled. While it was true that Christ had not forsaken his people, but continued, by his spiritual presence, to dwell among them, Satan dwelt there also. Christ, therefore, says to this church, “I have a few things against thee.” There were those among them who held the doctrine of Balaam, who taught Balak to throw a stumbling-block before the children of Israel, to induce them to eat idol-sacrifices, and

to commit fornication. And the same sort of teachers of error and idolatry were numerous in the Christian church when it was raised to the supreme power and influence in the Roman empire, where was the seat of Satan. Like Balaam, they loved the wages of unrighteousness, and, by their erroneous teachings, as also by the influence which they exerted upon corrupt rulers, they led the people into idolatry and licentiousness. On this point we will give an extract from ecclesiastical history :

“The revolution under Constantine was one from which almost everything which the Christian values might be expected; but, alas! such is the depravity of human nature, it was one in which almost everything of evangelical worth was lost. Constantine brought the world into the church, and the church was paralyzed. The number of nominal Christians was, indeed, increased a thousand-fold. A new spring was given to missionary effort; and in this century a number of barbarous tribes among the Armenians, the Ethiopians, the Georgians, the Goths, and the Gauls, were partially enlightened by the gospel of Christ. Schools were established, and libraries were formed, for Christian youth, and the study of philosophy and the liberal arts was encouraged, that Christianity might not suffer by a comparison of her advocates with the erudition and skill of the sages of paganism. Immense and splendid temples were erected and richly endowed; and a great priesthood was regularly organized and liberally supported. The body existed, but the spirit had fled. Constantine set up an immense national church; but the humility, faith, and the spirituality of the age of Polycarp had passed away. Constantine did not find it in the church which he thus raised to worldly glory; and how could he create it there by those means which always destroy vital piety?

“Among the more retired, in the humble walks of life, there was, no doubt, much true religion. There must have been much to support the sufferers through the Dioclesian persecution. Many of these sufferers, with their children, were humble followers of Christ for many

years. Some of the ministers were worthy of a better age. But the most of those who were exalted to places of power and trust were engaged in pompous rites and ceremonies, and knew but little of the humiliating and sanctifying doctrines of Christianity. Indeed, their elevation to wealth and power was followed by an amazing increase of luxury and vice. Bishops contended with bishops about the extent of their jurisdiction, vied with princes in their style of living, and showed that they placed their heaven upon earth. Having such spiritual guides, the mass of the people soon became exceedingly corrupt. Shoals of profligate men, allured by gain, or driven by fear, pressed into the church; discipline ceased, and superstition reigned without control. The Gentile converts to nominal Christianity brought into the church a taste for public processions and prayers, by which they had been accustomed to appease their gods; hastily transferred the virtues which had been supposed to belong to their temples and their ablutions to Christian temples and Christian ordinances; and were at once disposed to deify the apostles and early Christians, as they had been accustomed to do the heroes of antiquity. The old Christians found themselves associated with a new world of admirers, who knew nothing about their religion, and who were easily subjected to the most abominable impositions. Prodiges and miracles, therefore, beyond number were multiplied. The bones and relics of dead saints performed wonders. Dust and earth brought from Palestine was viewed as a certain and powerful remedy against the violence of wicked spirits. And, before the close of the century, the great business of the lower order of priests was to impose, in ten thousand ways, in the vilest manner, upon the credulity of the ignorant multitude.

"The erection of splendid temples, and introduction of a splendid worship, gave rise, also, to a vast variety of additional rites and ceremonies. These, in general, were copied from the heathen worship; and such was the amalgamation of the two religions, as to differ very little in their external appearance. Gorgeous robes, miters, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, are mentioned, as common to both Chris-

tian and heathen churches. What deplorable degeneracy from the simple worship of the apostles!"—*Marsh's Ecc. Hist.*

Such was the character and condition of the church of that age. How completely it agrees with what our Savior says of the church of Pergamos! Surely the doctrine of Balaam was in the ascendant, and idolatry and licentiousness prevailed. This was the fruit of that elevation of the church to earthly power and glory. Let those Christians who seek great things for themselves in the world, profit by the lesson.

The holding of the doctrine of the Nicolaitanes is another of those things which our Lord charges against this church. As this has been sufficiently explained already, it is only necessary here to say that, in that age of earthly exaltation, the plurality of churches under one bishop or pope was extensively taught and practiced; and that this thing, which was hated by the great Head of the church, prepared the way for the full and final enthronement of the Man of sin in the temple of God.

Christ declares that, unless they who held those wicked and hateful doctrines should repent, he would come upon them suddenly, and would fight against them with the sword of his mouth. In other words, he would speedily arise against them in judgment. Such special judgments have been denounced against the wicked, by the faithful ministration of the word of God, and executed in his providence, in all ages.

The promise to this church is, that to the overcomer he would give to eat of the hidden manna, and would give him a white stone, on which a new name was written, which no one could understand but he that should receive it. This agrees with the Scripture which declares, "The secret of the Lord is with them that fear him, and his

covenant, to make them know it." The hidden manna was kept in a golden pot in the ark of the covenant, which was in the secret place of the tabernacle, called the Holy of holies. It was a figure representing the most sacred and spiritual truths of God, which are hidden from the men of the world and the corrupt church. The white stone signifies the witness of the indwelling Spirit of God, as the pledge or token of the everlasting covenant, in which he who overcomes the corruptions and errors of the age has eternal life and bliss secured. The new name, which no one but the receiver of it understands, indicates the new relation in which the church triumphant stands to Christ, and he to them; while the whiteness of the stone denotes its perfect purity, and its hardness shows its durability. The covenant of eternal life from God, in Christ, sealed by the Spirit to the overcoming believer, is founded in truth and righteousness, and in its duration will be coeternal with the throne of the Most High.

SECTION IV.

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and whose feet are like fine brass; I know thy works, and love, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

"But I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat idol-sacrifices. And I gave her space to repent of her fornication, and she repented not.

"Behold, I will cast her into a bed, and those who commit adultery with her into great affliction, unless they repent of their deeds. And I will slay her children with

death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give to each of you according to your works.

"But to you I say, even to the remnant in Thyatira, who have not this doctrine, and have not known the depths of Satan, as they speak; I will put upon you no other burden but that which ye have: hold fast till I come.

"And he that overcometh, and keepeth my works to the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter they shall be dashed in pieces: as I also have received of my Father. And I will give him the morning-star.

"He that hath an ear, let him hear what the Spirit saith to the churches."—Chap. ii. 18—29.

We are now to consider that church in Asia which stands as the figure of the true church of Christ, under the iron heel of papal rule, from the era of its establishment to the reformation. The signification of the name Thyatira is *sacrifice of bruising*, from *thyo*—to kill a sacrifice, and *teiro*—to bruise. As it respects the meaning of the name, therefore, this church most appropriately represents the followers of Christ during those heavy and long-continued persecutions which they suffered from the oppressive antichristian power of the papacy. It is estimated that, while three millions were slain in the ten persecutions by the pagan emperors during the proto-martyr-age, not less than fifty millions were put to death during the long, dark night of papal tyranny. The church of Christ was indeed bruised, as in a mortar; yet it was a sweet sacrifice to God. We will call this the *deutero-martyr* age of the church.

In addressing the church of Thyatira, our Savior speaks of himself as the Son of God, whose eyes were like a flame of fire, and his feet like fine brass. This shows that, while he was infinitely higher than the op-

pressive rulers of the earth, he was, at the same time, well acquainted with all the sufferings of his people at their hands. His flaming and omniscient eyes were closely observing all the acts of those persecutors, and their motives also; and those brass feet, that walked among his suffering saints, would yet tread down their oppressors.

In enumerating the various graces of this church, our Lord both begins and closes with *works*, and declares the last to be more than the first. From this we see that while the church was suffering, her good works were abounding more and more. This is a fact worthy of deep attention. And, as all those graces named were characteristic of the church in Thyatira, so, also, were they of the true church in the deuteromartyr age. A line of demarcation and separation had now been drawn between the true church of Christ and the church of Antichrist, by the completion of the grand apostasy, and the elevation to the seat of power in Rome of that gigantic system of error, corruption and wickedness, which, as had been foretold by the prophet Daniel, was wearing out the saints of the Most High. The true church was now no longer commingled with the false, nor did Satan now have his dwelling among the people of God, as in the preceding age. It is true that the Man of sin was seated in the temple of God: but, in general, it was the temple or church of God only in name. The Spirit of God did not dwell there. Hence, it became the murderous oppressor and persecutor of the faithful followers of Christ, whom it stigmatized as heretics. And those blasphemous and bloody wretches seemed really to imagine they were doing God service while slaughtering his saints. In one sense they were, for not only was the blood of martyrs the seed of the church, but his people were thus purified

and tried as gold in the fire, and their graces and good works were thereby greatly increased.

But against this church Christ charged that she suffered that woman Jezebel, who called herself a prophetess, to teach and seduce his people. Who this woman was, in the church of Thyatira, we are not informed further than in these few words. But she is evidently made a figure of the church of Antichrist. The character is drawn from Jezebel the wife of Ahab, the wicked king of ancient Israel. As she was the great enemy of Jehovah's prophets and worship, and the instigator of all wickedness, so, also, was the church of Rome. And, as she prompted Ahab to deeds of wickedness and oppression, so did this wicked church prompt the rulers. She called herself a prophetess. She claimed to be the legitimate and authorized interpreter of the will and purposes of God. But the claim was false. She was only a seducer—using all her arts of deception to lead the servants of Christ into licentiousness and idolatry. We understand this licentiousness both literally and spiritually, as also the idolatry. The unholy and abominable mingling of sacred with profane—of the gospel of Christ with the spirit, maxims and practices of the world, and the receiving of mere worldly men into her bosom, for the sake of gain, which have characterized the church of Rome, constitute spiritual fornication; while the homage and reverence which have been rendered to images, relics, and deceased saints, with her eager grasping after worldly wealth and power, are nothing else but idolatry.

Our Lord says he gave her space to repent of her fornication, and she repented not. She has, indeed, had a long time, in which she might have repented of her abominable wickedness: but she is old Rome, the lady of nations, still. He will, therefore, cast her into a bed—not

of adultery, like that which she has decked for her lovers—but of affliction and wo—a bed of burning coals. And those great men of the world, with whom she has so long held unholy intercourse, corrupting and defiling all sacred things, will speedily find themselves involved in great tribulation. For it is to the great day of judgment on the nations, a day which has already dawned, that Christ refers this church of Thyatira for redress and retribution.

The righteous Judge declares that he will slay the children of this pretended prophetess with death. This expression is very remarkable, and would be destitute of propriety or force, if death in the ordinary sense of the word were intended. Therefore, the death which is here threatened is extraordinary. Let, then, the children of the Roman Antichrist tremble. Our Lord, the coming King, is about to slay them with a terrible mortality. And thus, too, he will make all the churches to know that he, the omniscient and almighty Judge, is just.

A most precious promise is made to the remnant in Thyatira, who have not this licentious and idolatrous doctrine, and have not known the depths of Satan, as uttered by those false teachers, that no other burden, but that which they have, shall be put upon them. And it is an important truth, that the corrupting influence and oppressive power of the Man of sin has been the last and heaviest burden upon the true church of God. No other burden is to be added to that. But the injunction is, "Hold fast till I come." His glorious appearing is the blessed hope of his true people. Then, and not till then, will their deliverance from all the power of the enemy be complete.

To the overcomers it is promised that, after keeping the works of Christ to the end—that is, to the close of the age—they shall receive power over the wicked nations,

and shall rule them with a rod of iron, and dash them in pieces as the vessels of a potter, even as Christ has received from the Father. Compare this with the eighth and ninth verses of the second Psalm, and see how he has received from the Father the heathen or nations for his inheritance, and the uttermost parts of the earth for his possession, to break them with a rod of iron, and dash them in pieces as a potter's vessel. Instead of the conversion of the world, as taught by false prophets, the kingdoms and nations are thus to be broken in pieces and utterly consumed by the stone cut out of the mountain, as described in the second chapter of the prophet Daniel. Already are the kingdoms smitten, and they will soon become as chaff, and be swept from the earth by the mighty wind of judgment, to exist no more. In this great work the overcoming people of God are to act a prominent part, though they war not with carnal weapons, nor use any physical violence, in accomplishing their mission. Their part in the work, like that of their King, is altogether spiritual.

To those who overcome, Christ will also give the morning-star. That star is the herald of the sun, giving light in advance of the rising of the bright orb of day. Yet it shines only by reflection, its light being derived entirely from the sun itself. So, the light of perfect truth, evolved from the holy prophets, in the mission of Elias, the herald of the coming King of glory, is derived from the King himself—the Sun of Righteousness, who is arising with healing in his wings to those who overcome, and receive the morning-star. In reference to his second coming, our Lord declares, in Matt. xvii. 11, that Elias shall come first, and restore all things. And, from the words of Peter, in Acts iii. 21, we learn that the things to be restored consist of all which God has uttered through

all his holy prophets. Such is the work of the messenger Elias, and by that work he is to be known. And none but those who receive him in that mission and work can have the guiding and cheering light of the morning-star, or ever behold the beauty and glory of the Sun of Righteousness, which will soon follow.

SECTION V.

"And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things remaining, that are about to die: for I have not found thy works perfect before God.

"Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou do not watch, I will come upon thee like a thief, and thou shalt not know at what hour I will come upon thee.

"Thou hast a few names even in Sardis that have not defiled their garments; and they shall walk with me in white: for they are worthy.

"He that overcometh shall be clothed in white garments; and I will not blot out his name from the book of life, but I will acknowledge his name before my Father, and before his angels.

"He that hath an ear, let him hear what the Spirit saith to the churches."—Chap. iii. 1-6.

Sardis, the name of the fifth church, is defined as signifying *that which remains*. This is a very appropriate name for the protestant church in general, from the time of the reformation, as in that remained nearly, if not quite, all there was of vital godliness on the earth. And even this was very deficient in those good works which exemplify the graces of the Christian character. Christ declares, "Thou hast a name that thou livest, and art dead." He, therefore, commands the church to be watch-

ful, and strengthen those things which remain, that are about to die.

He also declares that he has the seven Spirits of God, and the seven stars; signifying by this that he is the Lord and Master of angels and the ministry, thus controlling all things relating to the church. He knows all her works, and has not found them perfect before God. He therefore admonishes her to remember how she has received and heard, and to hold fast, and repent. Such an admonition was in the highest degree just and necessary. For, not to speak of the gospel privileges that were enjoyed by the ancient church of Sardis, it is certain that the church of Christ, whose mission it has been in all ages to bear the standard of divine truth, did receive help from on high, and heard much precious and important truth declared in the glorious reformation. It is not to be supposed that Martin Luther and the other leading spirits of the reformation were infallible; but, in general, they taught the essential doctrines of the gospel of Christ, and, from their abundant labors, the truth of God ran and was glorified among the nations. And the admonition of our Lord is, to remember, and hold fast the doctrines which those reformers taught. Most of the truths declared by them from the word of God were of the most vital importance to the spiritual welfare of the church. Especially so was their pointing her forward to the fulfillment of prophecy in the fast approaching judgment. These are the words of Luther: "Some say that before the latter days the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion." And in another place he uses the following striking language: "I am persuaded that verily the

day of judgment is not far off, yea, will not be absent above *three hundred years*. The voice will soon be heard—"Behold, the Bridegroom cometh!" God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his *day of wrath*, and punish the rejection of his word."

Well would it have been for the church if she had remembered and held fast such words of momentous truth as these. But, alas! instead of doing so, in obedience to her Lord's command, and waiting and watching for his appearing, as was her highest interest, she has fallen asleep in carnal security and worldly prosperity, and been fondly dreaming of the world's conversion; while the soothing lullaby of "Peace and safety," sung by her hireling clergy, has served to render her sleep more profound. And now, as a consequence of her listening to fables instead of the word of truth, the great and dreadful day of the Lord is coming upon her as a thief in the night. She knew not the time of her visitation.

Yet, although the protestant sects in general have only a name to live, while they are dead, there are a few real Christians among them who have not defiled their spiritual garments with the corruptions of apostate Christendom. A cheering promise is made to them, that they shall walk with their Lord in white robes, because they are worthy. But the great mass of the popular protestant sects—Christian only in name—are certain to be rejected and condemned. Those who, by a living, active faith in God and his present truth, obtain the victory over popular errors and corruptions, will be clothed in robes of sanctification and honor; their names will not be blotted out from the Lamb's book of life; but, at his coming, will be acknowledged before God and his holy angels.

SECTION VI.

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no one shutteth; and shutteth, and no one openeth: I know thy works: behold, I have set before thee an open door, and none can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

"Behold, I will make those of the synagogue of Satan who say they are Jews, and are not, but speak falsely; behold, I will make them to come and bow down before thy feet, and know that I have loved thee.

"Because thou hast kept the word of my patience, I also will keep thee from the time of trial which is coming on all the world, to try those who dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no one take thy crown.

"Him that overcometh, I will make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

"He that hath an ear, let him hear what the Spirit saith to the churches."—Chap. iii. 7-13.

Our attention is now called to an age and development of the church in which every Christian should feel, at this time, a deep and lively interest. Philadelphia signifies *brotherly love*, and that church prefigured the standard-bearing church of these last days—a church whose only bond of union is love, and which is made manifest by the preaching of the speedy glorious appearing of Christ.

The commencement of that manifestation was in the general proclamation of the second advent doctrine, from the year 1840 to 1844. But, in the great movement which resulted from that preaching, a sample of two classes of the church was developed or brought forth, in

fulfillment of the parable of the ten virgins, and according to the type of Esau and Jacob. Like Esau, the foolish virgins were the elder brethren, taking the lead in the great work; and the birthright of the first-born was theirs. The time they proclaimed for the end of the world and the coming of the Bridegroom, was 1843. They took their lamps of scripture doctrine, and went forth, in faith, to meet him. The wise virgins also took their lamps, and, following those elder brethren, went forth with them. But the Bridegroom did not come in 1843. While he tarried, as the parable had foreshown, both classes of the virgins slumbered and slept. But, while they were thus slumbering on the subject of time, which was then so important, and not realizing the nearness of the great event, in the summer of 1844 the midnight cry was sounded—"Behold, the Bridegroom cometh; go ye out to meet him!"

But who gave that cry? Not the virgins, wise or foolish; for they were slumbering and sleeping, and were by its sound aroused from their slumbers. It could have been no other voice but that of Elias, the watchman who did not sleep upon his post. See Isa. xxi, 6-8. The time, as proclaimed by that messenger, and proved by scripture and historical facts, was the tenth day of the seventh Jewish month—the day of atonement and of the sounding of the trumpet of jubilee—in 1844. See Lev. xvi. 29-34, and xxiii. 27-29, and xxv. 9-13. And, true to that *appointed time*, the Bridegroom came to the marriage. Our Lord and Savior took the throne of his everlasting kingdom, and is now the King of kings and Lord of lords. The nobleman of the parable in the nineteenth chapter of Luke, who had, long since, gone into a far country—that is, into heaven itself—received his kingdom, preparatory to his return.

Not only was that definite point of time proved correct by scripture and history, but was sanctioned by the Holy Spirit of God, which attended its proclamation. By the power of that cry the virgins were roused from their slumbers, and arose and trimmed their lamps. In other words, the adventists, as they were called, began to prepare themselves, spiritually, for the Lord's coming. But the foolish virgins, not having oil with which to replenish their lamps, found them going out, and leaving them in darkness. They therefore called to the wise for help; but were told to go to them who alone could furnish them with oil. Those who were spiritual were fully aware that they had no more of the oil of God's grace than they needed—none to impart to others. Although they might be able to instruct them to some extent, the Spirit must be obtained of God, through Christ, by prayer and supplication. But while they went to buy, the Bridegroom came. While those elder brethren were going to get ready, the Master of the house arose and closed the door of the gospel dispensation. The only saving grace that can be obtained of God, since the passing of that great crisis, is through the dispensation of the fullness of times, or restoration of all things, in the mission of Elias.

The younger brethren, like Jacob, had now obtained the birthright, by which they were entitled to the blessing of the first-born sons of God. Now they take the leadership, and bear aloft the standard of God's truth, leaving the elder brethren behind to form another church. Thus the scriptures are fulfilled—"The first shall be last, and the last shall be first." Consequently, the full manifestation of the church of brotherly love is under the ministry of the messenger, or angel of that church, which forms the nucleus or center of the kingdom of God on the earth.

Around this are to be gathered all the true followers of Jesus, thus preparing the way for his descent from heaven. These are all to be sanctified by understanding, loving, and obeying the whole restored word of God. Hence the propriety of our Lord's speaking of himself here as he that is holy and true. As he is holy, he will sanctify his church, and she shall be holy. And as he is true—the grand embodiment of divine truth—her sanctification will only be attained through the operation of that truth.

He has the key of David, which is the symbol of supreme power and authority from God in the house of David—that is, in his kingdom—the church. This is in accordance with the words of the angel Gabriel to Mary, his mother: "He shall be great, and shall be called the Son of the Highest; and the Lord God will give to him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." As the house of Jacob, over which our Lord is to reign forever, is his church, so the house of David is the ruling power in the church; and this power is exerted by the Holy Spirit in the ministry of the word of truth. In short, therefore, the house of David signifies the ministry of Christ. With this key he opens, and none can shut; he shuts, and none can open. An open door signifies a dispensation opened in the ministry of the word; and a door shut is a dispensation closed. When our Lord came first, and the gospel dispensation was introduced, first to the Jews, and after that to the whole world, a door was opened. And when, by his death, nailing the hand-writing of ordinances to his cross, and causing sacrifice and oblation to cease, he had forever closed the legal or Mosaic dispensation, a door was shut. So also when, in the preaching of the second coming of

Christ, from 1840 to the autumn of 1844, the dispensation of the fullness of times was introduced, a door was opened, and it is open still. No one can shut it; nor can any one open that door of the dispensation of the gospel to the nations, which the Master of the house of David has forever closed. The open door is set before the standard-bearing church, and there is no entrance to the kingdom of God by any other door. No one can attain to Christ and his salvation excepting through this last or judgment dispensation, ministered from the church of Mount Zion.

This honor and high privilege is conferred upon this church by her Lord, because she has a little strength, and has kept his word, and has not denied his name. She has held fast the word of truth that has been ministered to her in the past, and has found in that her strength. She has not, like the fallen adventists, repudiated the past preaching and movement, in which the power of the key of David was so signally manifest; nor has she made, like them, her confession to the world, that the past proclamation of time was a great error, and the whole movement resulting from it a grand delusion. No: she has held it fast, and has cherished that name of Christ which indicates the new relation in which he now stands to his people and to the world. He, therefore, bestows upon her most welcome commendation, and most precious promises.

He promises that those utterers of falsehood who say they are Jews, while they are really of the synagogue of Satan, shall be made to come and bow down before her feet, and know that he has loved her. They pretend to be Jews—that is, they claim to be of the true church, which bears the standard of Christ. Instead of this, they are of the church of Antichrist—called here, and in a previous passage, the synagogue of Satan. By the worship

which he declares they shall render to this church, understand a compelled reverence that the false professors of Christianity will be forced, by the terrors of this great day of wrath, to render to the true church of Christ, who, because she has kept the word of his patience—that is, has patiently endured the reproach of the enemies of the truth, for the sake of Christ—shall be kept by him from the time of trial which is coming upon all the world, to try the inhabitants of the earth. That time of trial is the judgment of the great day, which is already coming upon the world in the form of war, famine, pestilence, and destructive calamities, which will continue and increase, until the utter ruin and desolation of the governments and nations is accomplished. All the prophets have spoken of this great and terrible day: but one quotation, from Isaiah, must here suffice: “For the Lord will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.”

But let not any who hold fast the word of Christ's patience, taught by his messenger, be fearful. “Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.” Not one of those who walk in his truth, and put their trust in him, will be destroyed by the judgments that come upon the world. They will witness awful scenes, and may be tried by them: but their faithful and omnipotent Savior has promised that he will keep them. Let that promise cheer them, and be their strength.

Our Savior here announces that he is coming quickly. It is but a very little while now before he will descend

from heaven, and clothe all his true people with immortality. He will then give to all those who have patiently endured reproach for his name's sake, a crown of eternal life and joy. He, therefore, says to this standard-bearing church, “Hold that fast which thou hast, that no one take thy crown.” If any one could, in any way, induce the members of this church to forsake the present truth, they would lose their crown of life and honor, and be denied a part in the everlasting kingdom. Ah, what a loss!

The overcomers, of this age, have the sure promise of Christ that he will make them pillars in the temple of God, and they shall go no more out. God's temple is his church, which is soon to be exalted into a glorious kingdom: and those who gain a complete victory over the errors and moral corruption of Christendom will be gathered to this church of brotherly love, and be planted in it as enduring pillars of support to the heavenly superstructure which her God will rear. They shall go out no more. Having, in obedience to the voice from heaven, separated themselves from those who have a form of godliness, while denying its power, they will find in Mount Zion a home which they will never leave.

On these triumphant ones shall be written the name of God. This will be accomplished by the operation of his word and Spirit, making them manifest as his children. By the same grand agency Christ will write upon them the name of the new Jerusalem, and his new name. This will make them fully manifest in the new relation subsisting between their coming Savior and the church triumphant. The descent of the new Jerusalem from heaven is a process, which has already commenced, but will not be completed until our Lord shall appear on earth in person, at the resurrection of the redeemed. Then

will the name of the celestial mother city, and the new name of her Lord, be emblazoned as in letters of living light upon the radiant brows of those who have their part in that glorious first resurrection. Such, in its nature, is the descent of the new Jerusalem, and such, also, is the manifestation of her sons and daughters.

SECTION VII.

"And to the angel of the church in Laodicea write : These things saith the Amen, the faithful and true Witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot !

"So, then, because thou art lukewarm, and neither cold nor hot, I will vomit thee from my mouth : because thou sayest, I am rich, and increased in goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white garments, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I rebuke and chasten : be zealous, therefore, and repent.

"Behold, I stand at the door and knock : If any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh I will grant to sit with me in my throne, even as I also overcame, and sat down with my Father in his throne.

"He that hath an ear, let him hear what the Spirit saith to the churches."—Chap. iii. 14-22.

As has been already shown, there were two classes of character developed in the great movement which resulted from the proclamation of the doctrine of the second advent. When the time was ended, and the great crisis had come, in which judgment was to be laid to the line,

and righteousness to the plummet, those elder brethren among the adventists, who figure in the parable as the foolish virgins, soon began to show that they were in outer darkness, by their noisy clamor for an open door—that is, for a continuation of the gospel to the world. Their cry was, "Lord, Lord, open to us!" And that cry to the great Master of the house has been repeated in a variety of forms, almost incessantly, by those outsiders, to the present time. But the terrible answer comes forth to them, as in tones of thunder, in the word of truth proclaimed from Mount Zion, accompanied by the power of the Divine Spirit, and in the concurrent events of providence, "Verily, I say to you, I know you not." Having, like Esau, sold their birthright, they are disinherited : while those younger brethren, the wise virgins, who took the oil of the Spirit with their lamps of doctrine, and have held fast the profession of their faith without wavering, have, like Jacob, supplanted the elder brethren, and obtained the blessing of the first-born sons of God. Hence they stand as pillars in the Philadelphian church.

But, as the day of manifestation has come, not only are the children of God to be made manifest, but the children of the devil also. And this manifestation is by the judgment of God upon the world, by his Spirit, word, and providence. It is, therefore, the day of the *judgment of the people* ; and that is precisely the meaning of Laodicea, from *laos*, people, and *dikee*, judgment. The ancient church of the Laodiceans, therefore, in the signification of its name, as well as in all the traits of its spiritual character, was the exact figure of the lukewarm church, as made manifest in this day of judgment, and of which the *proper sample* is the sect of fallen Adventists. Thus, while the church of Mount Zion, established by the second advent preaching and movement as a logical result, stands for all true Chris-

tians everywhere, who will, in due time, be gathered to the standard of Jūdah's Lion, which she bears, the church of the Laodiceans, consisting of those adventists who have cast away their confidence in the truth preached in the grand movement of 1844, and have drawn back to perdition, is to be regarded as, in an important sense, the representative sample of all those nominal professors of the religion of Christ who have a form of godliness, but deny its power.

Let it be observed that, in addressing this church, our Lord calls himself the *Amen*. This word, used by way of confirmation, marks the close of the gospel dispensation, and the full ushering in of the judgment; and for this reason he calls himself also the faithful and true Witness. His testimony is the spirit of prophecy; and, as the judgment opens, and the gospel to the nations closes, that spirit speaks as in trumpet tones, giving its testimony in conjunction with the spirit of the law. Thus, by the law and the testimony, the great Amen is judging the world.

Christ also declares that he is the beginning of the creation of God. In similar language, the apostle Paul calls him the first-born of every creature. In the origin of his Sonship he was a divine emanation from the Father, and of the same essence or substance. As a distinct personality, he was the Logos or Word that was with the Father before the world existed, and was the great Agent of God in the work of creation. In the fullness of the time he was clothed in human flesh, and born of the virgin Mary. But, although in his human nature he was truly the Son of God, that Sonship was not fully declared or made manifest until he rose from the dead. Then was he perfected as the Captain of salvation and the rightful Ruler and Judge of the world; and, the appointed day

having come, he proceeds to the work of judging the people, as signified by Laodicea.

It is charged upon this church that she is lukewarm—neither cold nor hot. This shows that she was resting in forms and loud professions, while destitute of that holy zeal which is produced by the indwelling fire of divine love. She did not neglect the forms of religion, or repudiate the Christian faith; but her actions showed that the Holy Spirit was not her moving principle and power. In this she strikingly prefigured the sects of the present day, particularly apostate adventists—the last sect that has been or ever will be formed. They, too, are resting in loud professions of regard for Christ and his gospel, but are not led by the Spirit, nor fired by holy zeal. Hence they make no advance in the knowledge of divine truth, nor in practical godliness; and, because this is their real character, they are nauseous and disgusting to Christ, like lukewarm water, which the stomach loathes and rejects, and which is, therefore, vomited forth from the mouth. This figure, employed by our divine Master, is a very strong and expressive one. It can mean nothing less than that, as a class or body, he will utterly reject this lukewarm church, and drive her from his kingdom.

These loud-mouthed boasters are represented as saying, "I am rich, and increased in goods, and have need of nothing." The time was when, under the searching power of the mighty midnight cry, those foolish virgins were in some degree sensible of their spiritual poverty. They were then like poor, famishing Esau, returning from his unsuccessful hunting, and crying to his brother, "Feed me, I pray thee." And, even after the time appointed had passed, there was seeming humility and self-abasement among them, and a feeling that prompted them to confess that they were indeed poor. It was not long, however, before

they began to lose sight of their spiritual nakedness and poverty. Like Adam and Eve in the garden, they began trying to cover themselves with fig-leaf aprons. After making their confessions to the world, that they had been false prophets, and that the past great movement was a delusion, they set themselves at work to repair the damages which their reputation and influence with the world had sustained; and they imagine that they have been very successful. They have an organized sect, a regular ministry, and all the barren forms of other protestant churches, consequently they think themselves respectable and influential with the world. Not only this, they also imagine and say that they are greatly blessed of God, and increased in spiritual goods; therefore they have need of nothing more. Let the messenger of Christ attempt to instruct them in the knowledge of divine truth, or to point out to them their spiritual destitution and wretchedness, and they treat his message with dignified and silent contempt, and despise his claims and labor of love; or, if they condescend to notice him at all, they wish him to understand that they need none of his instruction or reproof—that they are the favorites of heaven, and divine wisdom dwells with them. They are like those Jews to whom our Lord said, “If ye were blind, ye would have no sin, but now ye say, We see, therefore your sin remaineth.” They know not—because they will not know—that they are wretched, and miserable, and poor, and blind, and naked.

Our Lord counsels these lukewarm professors to buy of him gold tried in the fire, that they may be rich. What is that gold but his precious truth? And white raiment, to cover their spiritual nakedness. What is that but sanctification by the knowledge and obedience of the truth? And eye-salve to anoint their eyes, that they

may see; in other words, divine illumination by the Holy Spirit, which guides into all truth. And there is no other way to obtain the knowledge of the present truth, or the Spirit which attends its proclamation, but only through the ministry of him concerning whom Christ said, “Elias, truly, will first come, and restore all things.” But will those Laodiceans, of whom we are speaking, hear that messenger? As a church they will not. No; they are too rich—too wise and righteous—to need anything from him or from the Master who has sent him; therefore, as a church, they will surely perish.

But any individuals included as members of that church, and who may still be the objects of our Savior’s love, he declares he will rebuke and chasten. He rebukes them in the faithful and truthful ministry of the word by the restorer of all things, and chastens them by his providential dealings, for the purpose of producing in them the fruits of zeal and repentance. There are, therefore, even amongst the fallen, lukewarm adventists, some few persons concerning whom there is hope, if they will be zealous and repent of their errors, lukewarmness, and self-sufficiency, and receive with meekness and docility, as little children, the precious word of this dispensation of the fullness of times.

“Behold, I stand at the door and knock.” When does our Lord stand thus at the door? It is when he is acting in the capacity of judge. The apostle James says plainly, “Behold, the Judge standeth before the door.” In these words he is evidently referring to the great day of final judgment. When Christ is fulfilling the office of judge, he stands and knocks, by his word, spirit, and providence, at the door of the professing church, waiting to be received in the true manner of his advent, as made known through the ministry of his herald. And if any

individual will hear his voice and open the door—in other words, listen meekly to the present truth, giving it a full and free reception, and the prominence which it merits and demands—the coming Judge and Savior will enter, as a friend, at the door which is thus opened, and will receive him who has received his truth from his messenger, to all the celestial enjoyments of the great Marriage Supper—a feast of fat things, indeed, although in its nature entirely spiritual. “I will sup with him,” says Jesus, “and he with me.”

There is a blessed promise to the overcomer, that he shall sit with Christ in his throne, even as he has overcome, and is seated with the Father in his throne. An evident distinction is here made between the throne of the Father and that of the Son. But if the popular theological teaching—that the Savior and his redeemed saints are to reign forever in the distant heavens—were true, no such distinction could be recognized. The heaven of heavens, called by Paul the third heaven, is most certainly the throne of the Father God, and will be forever. That is the grand central throne of the universe: but it is not, as many suppose, the eternal home of the redeemed. There is not, in all the word of God, a single promise that those who are saved shall go to that heaven to dwell, either at death, or at the resurrection. On the contrary, we are assured by the scriptures that the dominion of the whole earth shall be given to them, for an everlasting possession. As proof of this, see Ps. xxxvii. 9, 11, 18, 22, 29, 34; Dan. vii. 17, 18, 27; Matt. v. 5. Our Lord plainly declares that the meek shall inherit the earth. Therefore, the earth is their final and eternal abode.

But nothing is more certain than that the future everlasting abode of the redeemed will also be that of their Redeemer. Hence, it follows that the throne of Christ,

as distinct from that of God, will be forever on the earth. The Son will even then be subject to the Father, though reigning supreme in his kingdom of resplendent glory on the earth as one little province among the many that are subject to the Father's boundless Empire; and God will be ALL IN ALL.

Thus we have traced the seven distinct developments of the church of Christ, from first to last, as symbolized in the names and characteristics of the seven primitive churches of Asia. In all these, excepting the churches of Smyrna and Philadelphia, there is exhibited a mixture of good and evil; in some the good preponderating, and in others, the evil. It is worthy of special notice that our Lord lays more or less to the charge of them all, with those two exceptions—Smyrna, representing the church of the proto-martyr age, and Philadelphia, representing the standard-bearing church of these last days. We may give a summary exhibition of the whole, in a brief and comprehensive tabular view, thus:

1. Ephesus—the apostolic church.
2. Smyrna—the proto-martyr church.
3. Pergamos—the elevated church.
4. Thyatira—the deuterio-martyr church.
5. Sardis—the protestant church.
6. Philadelphia—the second advent church.
7. Laodicea—the fallen advent church.

As each successive development of the church occurred, what remained of the last preceding was merged in that, and presented no more its peculiar and distinctive traits, until the closing of the age, when all the seven are, in a measure, presented in their good and evil qualities, in the last two of the seven. For then the day of separation comes, of the precious from the vile—of Jacob

from Esau—of the wise virgins from the foolish. That day has now come: and all the good traits of character exhibited in all the preceding ages will eventually be found in the church of Mount Zion, to which all the true children of God will be gathered; while all the evil remains in the Laodicean church of this age of judgment, the church which is rejected and accursed of the righteous and swiftly coming Judge. I speak as to the wise: judge ye what I say, and judge righteously. *He that hath an ear, let him hear what the Spirit saith to the churches.*

PART III.

THE CELESTIAL VISION.

SECTION I.

"After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as of a trumpet talking with me; which said, Come up hither, and I will show thee those things which must be hereafter.

"And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne. And he that sat was in appearance like a jasper and a sardine stone: and there was a rainbow around the throne, in appearance like an emerald.

"And around the throne were four and twenty seats; and on the seats I saw four and twenty elders sitting, clothed in white garments; and they had on their heads crowns of gold.

"And from the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God."—Chap. iv. 1-5.

Having completed the important instruction contained in the symbolization of the seven churches of Asia, the revealing angel proceeds to exhibit to John a vision of heavenly things. Asia signifies *muddy*: and those seven churches present a set of figures drawn from the low and muddy regions of the earth. But what is now to be shown is strictly celestial or heavenly in its nature; and, therefore, a door is opened in heaven. This distinction between things earthly and things heavenly was recognized by our Lord, when he said to the Jews, "If I have told you of earthly things, and ye believed not, how will ye believe if I tell you of heavenly things?"

The opening of a door in heaven, although in this vision it was seen as a literal transaction, is not to be considered as literal in its signification, but as an unfolding, in vision, of the deep things of God. A view of the interior of God's empire was to be exhibited—not literally, but in figures—and, therefore, it was necessary that the heaven of spiritual things should thus be opened.

And now the power of the Almighty Savior, as manifested by his angel, is heard as the voice of a trumpet, saying to the evangelical seer, "Come up hither, and I will show thee those things which must be hereafter." These words do not mean simply that what was now to be shown to John was to be seen by him thereafter in the vision; but that what he should see would be a representation of the great events that would occur in the future history of God's moral government and providential dealings with the world. And, in order to his beholding these things clearly, and remembering them distinctly, in all their minute and important details, it was indispensably necessary that he should be made thoroughly spiritual, receiving by the divine afflatus extraordinary aid. He was, therefore, immediately in the Spirit: in

other words, he was completely filled, and his faculties absorbed and possessed by the Spirit of God.

Being thus in a divine rapture, he beholds a throne set in that heaven which had been opened to his view, and a glorious Being was seated on that throne. From what follows, it is evident that he who filled that throne was God the Father. But the same John who saw this vision declares, in one of his epistles, that no man has seen God at any time. This, therefore, was not the Divine Being in person, literally looked upon by man; but was a symbolic representation of the great Unseen, and looked upon only in vision.

We are told that this glorious Being, who was doubtless presented in a form resembling the human, was in appearance like a jasper and a sardine stone. These two precious stones, of different colors, seemed united, perhaps blended, in the substance of his person, to symbolize the perfection of his character, and his eternal duration. There was, also, a rainbow around the throne, in appearance like an emerald. The rainbow is the token and symbol of the covenant which God made with Noah and his posterity, promising the perpetual preservation of the human race from another destroying deluge. Although it is a natural phenomenon, being produced by the reflection of the sun's rays by the rain-drops, at different angles, thus causing the different colors that are presented to the eye, yet it is still to be regarded as the bright token of God's perpetual covenant relating to the material world. But here it is used as the spiritual token of God's everlasting covenant of life and peace in Christ. It is a most beautiful and instructive figure: for, as God will preserve the human race from destruction by another deluge, so he will preserve his redeemed people from destruction by that mighty deluge of divine wrath which will engulf the

wicked world. And, as the natural rainbow is caused by the light of the sun, shining upon the drops of rain, so the beauteous hues of the spiritual rainbow are caused by the sunlight of the Holy Spirit, shining upon the precious words of divine truth, that drop upon the children of the everlasting covenant as rain from heaven. In this rainbow around the throne, the green color predominates; for it is like an emerald—a precious stone of a green color. So in the covenant of eternal life in Christ through the knowledge of the truth, although other beauteous hues may be seen at different views, or under different aspects, yet green, as the emblem of enduring faithfulness and love, predominates. The rainbow is thus the symbol of hope; for God will keep the righteous in everlasting remembrance, and their life and peace will be eternal as his throne.

There were four and twenty seats around the throne, and upon them were sitting four and twenty elders. Who or what do those elders symbolically represent? Neither more nor less than the whole true ministry of the word of God. They are twenty-four in number, being twelve for the law and twelve for the gospel; as there were twelve patriarchs, from whom descended the twelve tribes of Israel, and twelve apostles, from whom have descended, spiritually, the twelve tribes of spiritual Israel—the church of Christ. The word of God, in the spirit of prophecy, is the rule of mercy in the gospel of our salvation, and, in the spirit of the law, is more especially the rule of judgment. Hence, as there are two dispensations under the whole administration of Christ—that is, the gospel and the judgment—it is most proper that the whole ministry of the law and the prophets, in their spiritual nature and import, should be thus symbolized. And as, in the dispensation of the fullness of times, the law and the gospel are joined in one, consti-

tuting the spiritual new song of Moses and the Lamb, there were four and twenty symbolic elders around the throne.

Those elders are clothed in white garments, to signify the holiness of their office; while the crowns of gold upon their heads show the divine authority of their ministry. Under Christ, they are rulers in his kingdom, deriving their power from the same God upon the throne as does their honored Lord and Master. Let it never be forgotten that the ministry of the word of God is a heaven-appointed institution, though it has been most shamefully abused and perverted by selfish and designing men, who have stolen the livery of the court of heaven in which to serve the devil and their own sordid ambition. It is not to such men that those white robes belong.

Out of that throne, which is the grand symbol of the reign of God in the church, proceeded lightnings, and thunderings, and voices. The electric flash, which purifies the atmosphere, and, by its vivid light, dispels for a moment the darkness of night, is a fitting emblem of divine truth leaping forth from the Almighty Spirit that dwells in Zion, and whose word, dispensed in power, ministers the light of life, or everlasting death. Thunder is but the sound produced by the agitation of the atmosphere by the electric shock. So, when the word of truth is proclaimed in spirit and power, a sound is uttered from the throne of God, and agitation is experienced by all who hear, and feel its power. Those voices are the distinct and intelligible declarations of the word, that make known the will and purposes of God. Thus, in the prophet Joel we read, "The Lord will roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake."

The seven lamps of fire burning before the throne are expressly declared to be the seven Spirits of God. These

have already been explained, as signifying the seven chiefs of the angelic hosts, who superintend, as ministers of God's providence, in all the affairs of the church and the world. Like lamps of fire, those celestial beings burn with ardent love and zeal for their glorious Parent; and, at his command, they go forth to minister good to his frail children of the human race, or evil to the children of perdition. They may kindle a fire of divine love in the heart of the true Christian, or a consuming fire in the hosts of Zion's foes. Says the inspired apostle, "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?" And the Psalmist also declares, "The angel of the Lord encampeth round about those that fear him, and delivereth them."

SECTION II.

"And before the throne there was a sea of glass like crystal: and in the midst of the throne, and around the throne, were four living creatures full of eyes before and behind.

"And the first living creature was like a lion, and the second living creature was like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings, around and within full of eyes: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

"And when the living creatures give glory, and honor, and thanks to him who sitteth on the throne, who liveth for ever and ever, the four and twenty elders fall down before him who sitteth on the throne, and worship him who liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are, and were created."—Chap. iv. 6-11.

The sea of glass was like crystal. It must, therefore, have been of the most perfect transparency, or clearness. Being before the throne, it constitutes the platform, as it were, on which those stand whose privilege it is to enjoy the presence of God in Zion. But on what do those favored sons and daughters of the Lord Almighty stand, if not upon his precious word of truth? Surely that is their platform; that is the sea of glass on which they stand. None can enjoy the spiritual presence of God, or behold the glory of his moral perfections, but those who understand and rest upon his word. To them it is clear as crystal: and, while they stand upon that, they bask in the sunlight of him who sits upon the throne.

The four living creatures that are here presented are identical with those seen by the prophet Ezekiel. Although the description which is here given is not precisely the same in detail as that which Ezekiel gives, yet they bear the same essential features; while the difference only serves to show that they are symbols, and by no means to be understood literally. And, from all that is said of them by the prophet and here, it is certain that they are emblems of the moral characteristics of the true church of God. They are in the midst of the throne, and around it, showing this great truth: that the spiritual presence and power of the Holy One is intimately connected and blended with his people. They are full of eyes before and behind; which signifies that by faith they can discern the pathway of God's dealings with the church and the world, both in the future and in the past.

The first of the four living creatures was like a lion. This animal is noted for courage or boldness. And this is one of the prominent traits in the spiritual character of the true Christian. The scripture declares that the righteous are bold as a lion. In this symbol, therefore, we behold one

aspect of the church of God. The second was like a calf, or young bullock—an animal noted for its patient endurance. And the true people of God are characterized by patience in labors and afflictions in his service. The third had a face like that of a man. This face indicates the superior intelligence which distinguishes man from all other animals, and is the proper emblem to show that the people of God are distinguished from all other people by understanding of the things of his Spirit. In accordance with this, he declares to Zion by the prophet Isaiah, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." And so the apostle Paul says, "The spiritual man discerneth all things." The fourth of these symbols was like a flying eagle. In this is represented the vigorous and triumphant faith by which the child of God lays hold on the arm of his Almighty Father; as says the prophet Isaiah, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

But all these living creatures have the power to fly; for each of them has six wings. They are identical with the *seraphim* of Isaiah, who also describes them as having six wings, and says that with two of them each covered his face, with two he covered his feet, and with two he did fly. See Isa. vi. 2. Now, the wing of a bird or fowl is equivalent to the arm of a man; and the scriptures make the arm the symbol of power. Therefore, these living creatures—called by Isaiah the *seraphim*, and by Ezekiel the *cherubim*—have power to cover their faces and their feet, and power to fly. They veil their faces with their wings, as an act of humility and self-abasement: and this is the proper spirit of the worshipping church of God. They also veil their feet with their wings;

which shows that while the true church is walking by faith, her footsteps on the earth are not seen by the world. But while these seraphim thus use their wings to cover their faces and their feet, they still have wings employed in flying. So, all those who are born of the Spirit, and wait on the Lord in faith, and hope, and love, do mount above all earthly things, toward the great Father of spirits and of lights, triumphant over every foe.

On eagles' wings they upward soar,
With ardor onward move;
Till, past the clouds that hover here,
They bask in boundless love.

The wings of those living beings were full of eyes around and within; which signifies that the children of God are able, by the illumination of the Divine Spirit, to discern the mysteries of his word and kingdom, and also their own true character. They rest not day or night from their angelic work of praising him who sits upon the throne, saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." This is the same employment with that ascribed to the seraphim by Isaiah, and exhibits the great fact that, whether in the sunlight of prosperity, or in the darkness of adversity, the true church is constantly and unceasingly engaged in worshipping God, and giving glory to his name.

But not only do those living creatures thus continually worship God, the elders also are joined with them in the same blissful employment. They prostrate themselves before the throne in humble adoration, casting their golden crowns at the feet of him who sits thereon, to signify that to him they owe allegiance, as their supreme and rightful Sovereign, and that they are indebted to him for their salvation and moral elevation, and all the power and authority which, as his ministers, they possess and exer-

cise in his church and kingdom. And thus the whole church and ministry, of all ages and all climes—the general assembly and church of the first-born, that are written in heaven—are represented here in a grand symbolic vision, as engaged in their appropriate work of ascribing glory, and honor, and power to that Divine Being who created all things, and for whose pleasure they were created and continue to exist.

SECTION III.

"And I saw in the right hand of him who sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, Who is worthy to open the book, and to loose its seals? And no one in heaven, or on earth, or beneath the earth, was able to open the book, or discern it. And I wept much, because none was found worthy to open the book, or to discern it.

"And one of the elders said to me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and its seven seals."—Chap. v. 1-5.

Having seen and heard the worship of the living creatures and the elders, John now beholds, in the right hand of God, a book of the ancient form—that is, a roll—which was written on both sides, and sealed with seven seals. A book is the symbol of a dispensation. What dispensation did this book or roll symbolize? It could not be the Mosaic or legal dispensation, for that was entirely past; whereas John was seeing those things that were to come to pass in the future. And, for a similar reason, it could not be the dispensation of the gospel; for that was already opened, whereas this book was as yet sealed up. It necessarily follows that this was the symbol of a dispensation that was to be opened in the day of the closing

of the gospel to the nations—that is, the dispensation of judgment, called also the dispensation of the fullness of times. See Eph. i. 10.

The question was asked, by the proclamation of a mighty angel, “Who is worthy to open the book, and to loose its seals?” But no one in the whole universe was able to do it. Therefore, John was very sorrowful, and wept much. But one of those elders told him not to weep, for the book should be opened, and its seals loosed. There was one who had power to accomplish that mighty work, impossible as it seemed. But he who could thus prevail, and was about to proceed to the work, was God as well as man—the Lion of the tribe of Judah, the Root of David. In other words, it was to be opened by the Lord Jesus, to whom all power in heaven and earth was given.

Let it not be thought strange that, in the past, no one could understand all that was contained in the writings of the holy prophets. The great error has not been in failing to comprehend the meaning of all those deep things of God, but in assuming that they were not given with the intention that they should be understood. The judgment dispensation was to remain sealed up, not to be understood until the time appointed—the close of the times of the Gentiles and of the gospel age. But when that time had come, all things were to be restored which God had spoken by all his holy prophets; and his word, thus restored, was to go forth in righteousness to judge the world. So Paul declared, “For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away.” But only in the manifestation of Christ as the Lion of Judah, by the word, Spirit, and providence of God in the judgment, could the seals of that book be removed. This

is further evident from what is written in the twelfth chapter of the prophet Daniel. Having been informed, in the visions which he had seen, of the principal events that were to occur, down to the end of the world, and also of the time, he was told to close up the words, and seal the book, even to the time of the end. And when he inquired, “O my lord, what shall be the end of these things?” he was told to go his way, because the words were closed up and sealed till the time of the end. But they were then to be unsealed; for the angel expressly declared that knowledge of those things should then be increased, and, though none of the wicked should understand them, the wise should understand.

Our Lord is here called the Lion of the tribe of Judah, because that, in the judgment dispensation, he is revealed in the spirit of the lion—that is, as the stern, avenging Judge and Warrior, devouring the wicked nations, as that terrible and destroying animal devours his prey. And this is in striking contrast to the spirit of the lamb, as it was exhibited in his first advent. Then he was divested of his glory, and was a passive victim, led as a lamb to the slaughter. He also taught his disciples not to resist evil, but to labor and pray for good to their enemies. He sent his apostles forth as lambs in the midst of wolves, declaring that they and his whole gospel church would be hated and persecuted by all nations. But when the times of the nations are fulfilled, a mighty change occurs in heaven and earth—that is, in the things of his kingdom and of the nations of the earth. For then the Master of the house has risen up, and shut the door that was opened to the world by the gospel, and many will seek to enter his kingdom who will not be able. See Luke xiii. 23–30. It is then that he comes from Edom, with his garments dyed in the blood of his foes; treading down the

people in his anger, making them drunk in his fury, and bringing down their strength to the earth. For then the day of vengeance is in his heart, and the year of his redeemed has come. See Isa. lxiii. 1-6. O Christian reader! our blessed Redeemer is just, as well as merciful—is not only a Lamb, but also a Lion. And, is it wrong to believe that his true people must partake of the lion spirit too? Must not that spirit of judgment be made manifest in his people? And, if so, are not the lion and the lamb to walk together in harmony, and lie down together in Mount Zion?

SECTION IV.

"And I beheld, and lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as having been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

"And he came and took the book from the right hand of him who sat upon the throne. And when he had taken the book, the four living creatures, and the four and twenty elders fell down before the Lamb, each of them having harps, and golden vials full of incense, which are the prayers of the saints.

"And they sung a new song, saying, Thou art worthy to take the book, and to open its seals: for thou wast slain, and hast redeemed us to God by thy blood from every tribe, and tongue, and people, and nation; and hast made us kings and priests to our God: and we shall reign on the earth.

"And I beheld, and heard the voice of many angels around the throne, and the living creatures, and the elders: and their number was myriads of myriads, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

"And every creature which is in heaven, and on the earth, and which are upon the sea, even all that are in them, I heard saying, Blessing, and honor, and glory, and power, to him that sitteth on the throne, and to the Lamb, for ever and ever!

"And the four living creatures said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever."—Chap. v. 6-14.

Thus we see that, in this vision, our adored Lord is presented both as a Lion and a Lamb. John beholds, standing in the midst of this glorious scene, a Lamb exhibiting the marks of having been slain, and having seven horns and seven eyes. Those eyes are declared to be the seven Spirits of God sent forth into all the earth. As has been shown already, these are his superintending angels. But what is signified by the seven horns? We learn from this prophecy and that of Daniel, that a horn is the symbol of kingly power. These horns are, therefore, kings or rulers. But they cannot be rulers of earthly kingdoms; for it would be in the highest degree incongruous and absurd to associate such rulers with Christ and holy angels, in this symbolic imagery. They must, therefore, be rulers in holy things: and we have seen already that the ruling power of the spiritual house of David is vested in the standard-bearing church. We see, therefore, that those seven horns are the significant symbols of the ruling ministry of Christ. And, as this vision presents the opening of the judgment, these must be the leading ministers of that final dispensation. See, in this connection, Hab. iii. 4. There we are told that God, who is described in that sublime chapter as going forth to judgment, had horns coming out of his hand, and that there was the hiding of his power. By the operation of the Divine Spirit, the power of God's mighty hand dwells in those horns of his true ministry; but is so

hidden from the lofty eyes of proud man, as to be seen only in its terrible effects. Such is the power of the great Lamb-Lion, whose word is sent forth from Mount Zion to judge the living nations of the earth.

He proceeds to the throne, and takes the book from God's right hand. The mighty transaction thus symbolized occurred in the kingdom of heaven, in the closing of the times of the Gentiles and of the gospel age, in connection with the sounding of the midnight cry, and the great spiritual movement which resulted from it, in 1844. Then the book was taken, preparatory to the opening of the seals; and, as the scenes of judgment progress to their completion in the personal advent of our Lord and the resurrection of the redeemed, the contents of that book will be made more and more manifest.

But, lo! when he had taken the book, the living creatures and the elders prostrate themselves before him in humble adoration. Each one of them has a harp, and a golden vial filled with odorous incense. Those harps are the symbols of their praises, and the vials of odors of their prayers. This proves that the living creatures symbolize the church. And this is further evident from the words of the new song which they sing:—"Thou art worthy to take the book, and to open its seals: for thou wast slain, and hast redeemed us to God by thy blood from every tribe, and tongue, and people, and nation." As these living creatures and elders are the redeemed of all nations, so, also, they are to *reign on the earth*. That reign of the redeemed church with Christ will be glorious and eternal.

While the whole ransomed church of God, represented in one grand scene, are thus adoring the Lamb, the innumerable host of angels join in the adoration. An attempt is made to convey an idea of the vastness of that

angelic multitude; but it will at once be seen that the numbers used are indefinite. In fact, the number of the whole host of angels whom God has created is no more a matter of revelation than the whole number of his redeemed. And not only is this vast throng of saints and angels heard praising the Lamb that was slain, but every created being or thing, animate or inanimate, throughout heaven and earth, is heard uniting in one universal anthem of praise to God and the Lamb. This voice of praise from all the created universe proves clearly the figurative character of this scene, and agrees with the words of the Psalmist:—"All thy works shall praise thee, O Lord; and thy saints shall bless thee." The voice of the whole creation is thus, in a striking and expressive figure, represented as uniting in ascribing blessing, and honor, and glory, and power, to God and the Lamb. The whole church responds, Amen, and the elders again prostrate themselves in worship of Him that liveth for ever and ever.

PART IV.

THE SEVEN SEALS.

SECTION I.

"And I saw when the Lamb opened one of the seals, and I heard, as the noise of thunder, one of the four living creatures, saying, Come and see. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

"And when he had opened the second seal, I heard the second living creature say, Come and see. And there went forth another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword.

"And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and injure not the oil and the wine.

"And when he had opened the fourth seal, I heard the fourth living creature say, Come and see. And I looked, and behold, a pale horse: and the name of him who sat upon him was Death, and Hell followed with him. And power was given to them over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth."—Chap. vi. 1-8.

The Lamb in the midst of the throne now proceeds to the great work, which he alone could do, of unsealing the book of the judgment dispensation. The first seal was opened when the great truths of prophecy were unfolded, relating to the time and manner of the judgment. This is evident from the nature of the symbols disclosed to view. The first of the four living creatures—that which was like a lion—in a voice as of thunder says, "Come and see." Observe the perfect harmony of idea in these symbols. It was necessary that the *boldness* of the church, denoted by the lion, should be the first trait of character exhibited in the opening of these scenes of judgment. This agrees with the words of John, surnamed by our Lord, "*son of thunder*," who says, in one of his epistles, "Herein is our love made perfect, that we may have boldness in the day of judgment." This trait was developed in those engaged in the faithful and truthful proc-

lamation of the word of God for judgment, and whose hearts were to meditate terror. See Isa. xxxiii. 18. It was this lion spirit which, in thunder tones, called the whole church of the latter days to behold the manifestation of the coming King.

The white horse, that now appears to view, is the symbol of power. We must judge of the meaning of any given symbol by its characteristics; and the horse is noted for swiftness and strength, which, combined, constitute power. Its whiteness denotes its perfect purity. Consequently, this is the proper figure to signify the holy and invincible power of God. He that sits upon this horse is Christ—not in person, but as made manifest in his true ministry. This rider has a battle-bow, which represents the word of truth, from which he shoots sharp arrows of judgment, as he rides forth in the midst of his enemies, conquering, and to conquer; while the crown which is given to him denotes the kingly power and glory with which he was invested in 1844, at the end of the age. He is now going forth to tread the doomed nations in the great wine-press: and, therefore, this glorious rider on the white horse is followed by another symbol, of terrible import.

The second seal is opened, and the animal like a young bullock cries, "Come and see." It is the spirit of patient endurance, signified by this living creature, that is especially requisite now, to qualify the people of God to labor and suffer, amidst those scenes of blood and carnage that will soon be enacted by the nations. A red horse goes forth—the symbol of the war power. The red color is appropriate, denoting fire and blood. He who rides this war-horse is the presiding spirit or angel of that desolating scourge: and to him it is given to take peace from the earth, never more to return, until God, who has sent

him on his mission, shall make wars to cease to the end of the earth, by destroying its spirit and its instruments. See Ps. xvi. 8, 9. Hence the nations are now to make it their leading business to slaughter one another: for there is given to this destroying angel a great sword, the scabbard of which is forever thrown away.

The Lamb opens the third seal, and the third living creature, having the face of a man, says, "Come and see." As the knowledge and wisdom that are given of God, in the understanding of his purposes and will, are required to enable his people to pass, with comfort and hope, through the privations and hardships that they, in common with the world in general, may be called to endure, to some extent at least, in the time of unparalleled trouble which is at hand, it is altogether proper that the emblem of heavenly wisdom should call attention to the opening of this seal. But ah! what is this that goes forth? A black horse. This looks like darkness and sorrow. But what does the rider of this black horse carry in his hand? A pair of balances. This is the angel of famine, who is to dole out, by weight and measure, a small allowance of food, at a great price, to earth's suffering millions. The measure which is here named consists of only two pounds, or about one quart; while the penny is not like ours, but a silver coin of the value of between fourteen and fifteen cents. Allowing thirty-two of these measures to the bushel, at only fourteen cents for each measure, the amount would be four dollars and forty-eight cents for the bushel. This would be a famine price. And the time for the fulfillment of this prophecy is near at hand.

But there are two things named, which are not to be injured by the famine. A command is given, "Injure not the oil and the wine." If these were to be understood literally, we see no reason for this exception. But under-

stand them as figures of the spiritual blessings of God's chosen, and all is clear. The angel of famine is charged not to inflict upon them a privation or even a scarcity of the love and joy imparted by the Holy Spirit.

When the fourth seal is opened, the fourth living creature cries, "Come and see." This flying eagle is the proper emblem of that triumphant faith which gives the children of God power to overcome all enemies, endure all trials and privations, and to partake of the great supper of God. "For wheresoever the carcass is, the eagles will be gathered together." It is this spirit which calls them to look with cordial acquiescence, and even with satisfaction, on those scenes of destruction that are coming on the earth. The word of God declares, "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked." Accordingly, this eagle spirit calls the church to behold the going forth of the angel of death, riding a pale horse. It is the wide-wasting pestilence, following in the train of war and famine; and hell follows with him. Hell is not, in this place, translated from *Gehenna*, which signifies the final punishment of the wicked, but from *Hades*, which is sometimes translated the grave. It is the hell to which our Lord himself descended at his death, as he says in David, "Thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." Compare Ps. xvi. 8-10, with Acts ii. 25-32. This, as a metaphor, is equivalent to the *state of the dead*, and never implies conscious existence in misery. But this passage will be understood by those who possess the wisdom imparted by the word and Spirit of God as if John had said, "I saw the yawning grave following with the pestilence, to swallow his victims."

We are told that power was given to them over the

fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. To the rider on the red horse, it is given to kill with the sword of war; to the rider on the black horse, to kill with hunger or famine; and to the ghastly rider on the pale horse, to kill with the plague or pestilence: while, to complete those scenes of destruction and desolation, when the land has become to a great extent depopulated by those three grand scourges, the wild beasts, that have been preying upon the carcasses of dead men, will become emboldened, and prey upon the living. Oh, reader! receive the present truth; make it your shield and buckler: then your God will give his ministering angels charge over you, and you will be safe, and quiet from the fear of evil.

SECTION II.

"And when he had opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on those who dwell on the earth?"

"And there was given to each of them a white robe; and it was said to them that they should rest yet for a season, until their fellow-servants also, and their brethren, who were to be slain like themselves, should be filled up.

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth, as a fig-tree casteth her untimely figs, when shaken by a violent wind. And heaven departed as a book that is rolled up; and every mountain and island were moved from their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,

and every slave, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who will be able to stand?"—Chap. vi. 9-17.

The opening of the fifth seal presents to view the souls of the martyrs under the altar, who were crying to God to avenge their blood on the inhabitants of the earth. There has been altogether too much literalizing of this portion of the prophecy; and some very wise sages find here an argument in support of their darling dogma of the soul's immortality. But, to be consistent, they should literalize all that precedes this. The truth is, this part of the celestial vision is as symbolical as the rest. The altar is a symbol, drawn from the sacrificial worship of the law; and the position of those souls under the altar shows, in a complete figure, that those martyrs sacrificed their lives, as sealing their testimony to gospel truth with their blood. They were offered as bleeding victims upon the spiritual altar of God, and their life-blood, poured out like water, has flowed down into the earth, as did the blood of Abel when he fell by the hand of the fratricide Cain. And it is now crying to God for vengeance, precisely as did the blood of Abel. God said to Cain, "The voice of thy brother's blood crieth unto me from the ground." No man of sense will understand this in a literal sense: yet one is no more figurative than the other.

But perhaps we shall be told that the two cases are not parallel;—that in Abel's case it was the blood, while in this of the martyrs it is the soul. Well, what is the soul? The proper meaning of the word *psyche*, which is here translated *soul*, is simply *life*: and it is so rendered in many places—for example, in Matt. vi. 25, and x. 39. What sense would there be in those passages, if the same

word, as used there by our Lord, and translated life, had been rendered soul? Those words of Christ would then have read, "Take no thought for your soul," and, "He that findeth his soul shall lose it: and he that loseth his soul for my sake, shall find it." What was the soul of Christ, that descended into hell? Was it a conscious being, or entity, that had entered a place of torment? Or was it conscious in the grave? It is true that the word soul signifies more than mere animal life, which is in the blood. A living soul is a living being—conscious from his nervous organization, including the brain, and having all the powers, and performing all the functions of animal life, both mental and physical. In this sense it was that Adam became a living soul, when God imparted to him the principle of life with his breath. And it is in the same sense that the scripture declares that the soul of Christ was made an offering for sin: Isa. liii. 10. It was our Savior's life that was sacrificed; and, until his resurrection, that life was in *hades*—the region and state of the dead. Thus all that appertained to Christ as a man, both mental and physical—all that went to constitute him a living soul—was slain for us. And in precisely the same sense, those souls under the altar were slain for his sake.

But, if it still be urged that John saw those martyrs in person, and heard their cry to God, we reply that this was a symbolic vision of the future, and not a literal transaction. He had also seen Christ standing in the midst of the seven candlesticks, and now saw him as the Lamb in midst of the throne; yet our Lord was not there in person; for he sent his angel to show all these things to his servant John. We must be very careful not to regard symbolic visions as being literal realities. It is true that John saw the souls or persons of the martyrs, in vision, and heard the words they uttered. But

they were not there really in person. In fact, many of them were as yet unborn. The throne which he saw had no material existence, nor the glorious Being who sat upon it; for God is a Spirit, whom no living man ever saw. Neither did the altar, under which those persons were seen, exist literally, or as a material object. But in a vision of what was then the future of the church, John saw persons who would suffer martyrdom for Christ's sake, under this symbolical altar of their sacrifice, and heard their cry to be avenged—a cry which can never be uttered, as a literal fact, except through the living, standard-bearing church, which stands as the living representative of the whole church of God, including the martyrs. What is uttered by that church is virtually uttered by those whom it represents; and whatever is done to those standard-bearers is done to the whole church—aye, more, to their Divine Master himself. He has declared that whatever is done to the least of his brethren, is done to him; and that those who receive his messengers, thereby receive him. Matt. xxv. 40, and John xiii. 20. Thus we see the spiritual unity of the whole church and her glorious head. Inasmuch, therefore, as the greater part of the church is unconscious in death, that prayer of the martyrs is uttered through the living church of Mount Zion.

White robes are given to those martyrs, which implies a full and complete justification. But this vindication of their character and standing before God could not be fully given until the day of judgment. That great day having now come, the blood of the slaughtered saints cries aloud to God for retribution on the wicked nations. And that blood has found, in the living church, a tongue to utter that cry. "And shall not God avenge his own elect," says Jesus, "who cry day and night unto him? I tell you that he will avenge them speedily." It is not

alone to those martyrs who have died for Christ that those white robes are given; but to those, also, who are in spirit identified with them, and partakers in the fellowship of their sufferings. But they are told that they must rest yet for a season, until all their fellow-servants and brethren had suffered martyrdom also. It does not follow that, in this judgment day, all true followers of Christ must literally suffer death for his sake. Such an idea would be inconsistent with the promised triumph of the true church over the nations. But it appears from this passage that, in some way, all must be killed. And, if it be true, as the scripture declares, that he that hates his brother is a murderer, it is no less true that the Christian who is thus hated for Christ's sake is murdered, spiritually, and is, therefore, a martyr. The word martyr signifies a witness, especially one who seals his testimony by suffering, in some manner, in confirmation of its truth. Hence, in a spiritual or figurative sense, he who is hated for the sake of his testimony to divine truth, is slain as a martyr. But the reproaches and persecutions endured by the children of God, will all soon be ended: and then will come the fullness of retribution.

The opening of the sixth seal discloses to view the final scenes of judgment, preparatory to the personal coming of Christ. The first thing to be noticed here is that great earthquake, which must not be understood as literal, but a political convulsion of the earth. From what follows, we see that both heaven and earth are affected by it. Heaven, as a symbol, denotes the moral and spiritual things of the church; while the earth signifies the political systems and powers of the nations. So this great earthquake shakes not only the earth, but also heaven. See Heb. xii. 25-29. In other words, the impending mighty convulsion of the world will not only

shake and overthrow the governments of the world, but also the corrupt religious systems and organizations composing what is called the church. And they will not only be shaken in fragments, but will forever pass away.

At the commencement of this earthquake, the sun becomes black as sackcloth of hair, the moon becomes as blood, and the stars fall from heaven to the earth. These luminaries of the natural heaven are used as figures to represent the sources of spiritual light to the moral world. And what are those lights? No man can deny that they are the Holy Spirit of God, his word, and the ministers of religion. As the natural sun imparts light and warmth to the natural world, animate and inanimate, and is thus the source of life and all its enjoyments, so God, by his Spirit, shines upon the moral world, imparting spiritual light and love, and is thus the great Parent Source of all spiritual life, and peace, and joy. As the moon has no light without the light of the sun, which it reflects upon the earth, dispelling the darkness of night, so the written word of God has no light without the illumination of the Spirit, whose light it reflects upon the understanding of men, dispelling the darkness of moral night. And as the stars, those feebler lights of heaven, are the attendants of the moon, and shine with a faint light when she is absent, so the ministry are attendants upon the word of God, and, until they fall from heaven, impart a feeble light from God, even when, for the time, his written word is absent.

Thus, then, we see the meaning of these figures. The darkening of the sun signifies the withdrawal of the light of God's Holy Spirit from the minds and hearts of men, leaving them in moral darkness and death. As, when the sun's light is hidden from the face of the moon, she shines not, but presents a dark and gloomy appearance,

resembling blood, so the word of God, without the light of the Spirit, is dark and gloomy to the natural man. He cannot understand it; and the word of prophecy, which through the gospel has ministered light and hope to the world, appears now in a bloody and threatening aspect, like the moon in a total eclipse. And, as the stars fall from heaven to earth at the opening of this seal and the commencement of the great earthquake, so the ministry of Christendom fall from their spiritual condition and standing before God to a condition as much below the former, in a moral sense, as the earth is lower than heaven. They fall from the heaven of spirituality, to the earth of politics and carnal things, never more to rise.

All these things have begun to come to pass. The day of the opening of the seals has come, and six of them are opened. The light of the Holy Spirit is withdrawn from the world and worldly church, the written word gives them no spiritual light, and the nominal ministers of Christ are forever fallen. It remains for the heaven of the churches to depart, as a book or scroll when it is rolled together. Their times have expired: their old parchment scroll is no longer of any value: let it be rolled up and thrown aside for ever. Let those defiled heavens depart from the moral universe. God will make new heavens. Indeed, that glorious work of the new creation is already begun; for the sun and moon have reappeared in the heaven of Mount Zion: and her sun shall no more go down, nor her moon withdraw itself. And the morning-stars shall sing together, and all the sons of God shall shout for joy.

We are told that every mountain and island were moved from their places, as the effect also of that mighty earthquake. As mountains are strong and lofty elevations of the natural earth, so governments are elevations

of power in the political world. In Jer. li. 25, God calls Babylon a destroying mountain. And the prophet Daniel says that the stone which was cut from the mountain, and which smote the great image, and afterwards became a great mountain filling the whole earth, is a kingdom set up by the God of heaven. A mountain is, therefore, a kingdom or government: and all the governmental powers of the whole earth are soon to be overturned, and removed out of the way of the approaching everlasting kingdom of God. So, also, the islands, which signifies nations and communities of what is called the civilized or political world, being exceedingly corrupt and wicked before the Lord of truth and righteousness, and their times having expired, will be shaken in pieces and removed out of the world. In short, everything on the earth which is corrupt, whether religious or secular, will now be shaken and pass away, that the glorious kingdom of Christ and of God may remain. Babylon must give place to Zion.

It is difficult, if not impossible, to convince men, by arguments drawn from the "sure word of prophecy," that such mighty scenes of wrath are so soon to be witnessed. But from the closing verses of this chapter we learn that all classes of men will be convinced by the stern logic of events, and will make confession. They will seek to be hidden from the face of him who sits upon the throne, and from the wrath of the Lamb, beneath the fragments of those falling mountains. In other words, the terrified people of the earth will cry, "Let me be buried beneath the ruins of our government and nation, and not live to behold the awful scenes of desolation and destruction that are now to be enacted. Alas! I am now convinced that the great day, so long foretold, has come. Let me be hidden from these dire calamities, even if buried in a bloody grave. Ah! who can abide this dreadful day of God?"

A few words here from a popular clergyman—one of those fallen stars—who lately delivered a war-speech, will serve as an illustration. In speaking of the dissolution of the American Union, he said, "Oh, my friends, if this country is to be broken up, not into two or four, but countless pieces, what can there be to live for? For my part, when that day comes, if ever it should, I shall be glad to lay in the blood-stained soil of my loved land, and give up life."

SECTION III.

"And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind might not blow on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of God in their foreheads.

"And I heard the number of those who were sealed: and there were sealed a hundred and forty-four thousand of all the tribes of the children of Israel.

"Of the tribe of Judah were sealed twelve thousand: of the tribe of Reuben were sealed twelve thousand: of the tribe of Gad were sealed twelve thousand: of the tribe of Asher were sealed twelve thousand: of the tribe of Naphtali were sealed twelve thousand: of the tribe of Manasseh were sealed twelve thousand: of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand: of the tribe of Issachar were sealed twelve thousand: of the tribe of Zebulun were sealed twelve thousand: of the tribe of Joseph were sealed twelve thousand: of the tribe of Benjamin were sealed twelve thousand."—Chap. vii. 1-8.

This sealing of the servants of God takes place between the opening of the sixth seal and the seventh. And

let it be remembered that this book is identical with the dispensation of the fullness of times. As has been shown already, the introduction of this dispensation preceded the final close of the gospel to the nations, which ended in the autumn of 1844. That was the time of the coronation of the King of kings, who, having taken the book from the right hand of his Father, the Ancient of days, then commenced opening the seals. But, although the opening of those six seals disclosed to view the judgment scenes that were soon to follow, it was necessary, before these could be fully executed, that the coming King should send forth his angels, to set a mark or sign upon all his true people, so that they might not be destroyed by the wide-sweeping wrath of God, which was coming on the nations. Therefore, this sealing process speedily followed the close of the gospel age. Or, to be more definite, all the times given in prophecy had closed in the seventh month of 1844, with the single exception of the 1335 days of Dan. xii. 12, which ended at the commencement of the seventh Jewish month, 1845. Within the year elapsing between those two points of time, the sealing was accomplished; and then immediately began the manifestation of those sealed ones, who are to be alive and remain until our Lord's personal appearing.

In harmony with this view, this scene opens with four angels standing on the four corners or quarters of the earth, holding the four winds from blowing on the world. Doubtless these angels are symbolical, for the holding of the winds is so: yet we must not lose sight of the important fact that, in these great transactions, real angels and men are employed. Hence, we are to understand that this work of holding the winds is performed by ministering angels. The winds which they restrain signify power and influence for evil to the nations. If these

were permitted to, blow on the earth of human governments, on the sea of nations, or on those persons of elevated position and political importance, who are represented by the figure of trees, great confusion and destruction would be the result. For the sake of the servants of God, this must be, for a short season, prevented. The righteous must not perish with the wicked. Therefore, the angel who has the seal of God cries with a loud voice to those four angels, who have power, by letting loose the winds, to ruin the world, commanding them not to do so until the work of sealing should be accomplished.

The ascent of this angel from the east—the place of the morning light—signifies that the sealing originates with the dawning of the great day of the Sun of Righteousness. And the seal of the living God, which was to be set upon the foreheads of his servants, although it is of the same Holy Spirit by which, in the gospel age, Christians were sealed unto the day of redemption, is different in mode, and in its effects. It imparts the elementary principle of the spirit of judgment, like a spark of celestial fire, which will hereafter be kindled into a flame, by the ministry of Elias, the man of fire, and by the blowing of those winds of judgment. It is also, as it were, a peculiar mark which, though unseen by men, will be known and regarded by the destroying angels, who will, therefore, pass them by. This seal also secures to them the protecting care of guardian angels, and translation at the appearing of Christ.

One hundred and forty-four thousand were sealed of all the tribes of Israel. This is not Israel according to the flesh, but according to the Spirit. For, although twelve tribes are named, the tribe of Dan is omitted. Instead of Dan, Manasseh, one of the sons of Joseph, is included. Yet Jacob, in the spirit of prophecy, said,

“Dan shall judge his people, as one of the tribes of Israel,”—as if anticipating this very omission, and providing against a misunderstanding of it. See Gen. xlix. 16. So we see that it is the spiritual Israel from among whom this company is sealed; while the different tribes, in the meaning of their several names, denote the various qualities and aspects of these latter-day saints, who are to judge the world. Dan signifies judgment: and, in that prophecy of Jacob, this name presents one aspect in which these judges of the world are seen. In regard to the *number* of the sealed ones, it is to be understood as definite, in contradistinction from the innumerable host described in the words which follow.

SECTION IV.

“After this I beheld, and lo, a great multitude, which no one could number, of all nations, and tribes, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth on the throne, and to the Lamb.

“And all the angels stood round the throne, and round the elders and the four living creatures, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be to our God for ever and ever! Amen.

“And one of the elders answered, saying to me, These who are arrayed in white robes, who are they, and whence came they? And I said to him, Sir, thou knowest. And he said to me, these are they who come out of great affliction, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne will dwell among them.

“They will hunger no more, and will thirst no more;

nor will the sun fall upon them, nor any heat. For the lamb that is in the midst of the throne will feed them, and will lead them to living fountains of waters: and God will wipe away all tears from their eyes.

"And when he had opened the seventh seal, there was silence in heaven for about half an hour."—Chap. vii. 9-17, and viii. 1.

A great multitude is here presented to view, who have been redeemed from all nations in the ages past. These are the subjects of the resurrection; and, although they lived and died before the sealing time, they are preceded, in the order of the manifestation, by those who are sealed for translation. They constitute the ingathering of the harvest, of which those sealed ones are, in one sense, the first-fruits. Not in respect to the resurrection, for Christ was the first-fruits of that, but in respect to the order of manifestation. No one can number this mighty host of the redeemed; not because numbers are not large enough to count them, nor because God does not know their number, but simply because he has not deemed it proper to impart that knowledge to man.

They stand before God and the Lamb, clothed with white robes, which are emblematical of that righteousness which they have obtained through the blood and righteousness of Christ, and with palm-branches in their hands,—symbols of the victory which they have achieved through the bleeding Lamb, to whom, with his Almighty Father, they ascribe the glory of their great salvation. And now again the angelic host, who stand around the shining throne, unite in those praises, giving honor and glory to God, and responding to the song of the redeemed with Amen, and again Amen.

But whence came this innumerable multitude of palm-bearers? They come out of great affliction. For they who have suffered with Christ will reign with him, and

only they. It was through much tribulation that the primitive followers of Christ expected to enter the kingdom of God: and if any man in this day expects to pass into that kingdom on flowery beds of ease, he will sooner or later make the discovery that he has been most sadly mistaken.

Not only had this happy and triumphant throng suffered affliction for Christ's sake, but had also washed their robes of righteousness white in his blood. They are, therefore, now introduced to all the bliss and glory of the eternal kingdom, and enjoy the full fruition of their dearly cherished hope. Surely, that endless bliss will more than compensate for all that they have suffered. Made equal to the angels, and enjoying their society, they will be continually and forever employed in serving God in the temple of his kingdom on the earth, where his special presence will be gloriously manifested. They will suffer no more from hunger or thirst, or any of those evils by which they have been surrounded and afflicted during their life of pilgrimage: for the Lamb who has suffered for them will now, as their kindly Shepherd, feed them, and lead them to living fountains of waters—that is, to heavenly sources of life, and love, and peace, and joy, forever. Those living fountains are emblems of the new discoveries which they will be continually making of the wisdom, power, and goodness of God, as displayed in his works of creation, providence and redemption, as, led by their heavenly guide, they move onward and upward in their endless career of blessedness and glory. Thus will their God wipe all their tears away, and crown them with an eternal weight of glory and of bliss. "Weeping may endure for a night, but joy cometh in the morning."

When the seventh seal is opened, nothing but silence

in heaven is the result. It would seem, therefore, that the whole redeemed church is then standing before God and the Lamb, having been fully introduced to the glorious kingdom in the preceding scenes. Clothed with immortality by the resurrection of the just, or by translation, which is its equivalent, they now stand awaiting the last grand disclosure in the complete opening of that portentous book, by the removal of the last seal. And when all the realities of the world to come, in all their vastness, majesty, and duration, shall begin to be fully presented before those new-born immortals, they may well be silent for a season, with awe and astonishment. If half an hour was required, in the vision, to give expression to that profound astonishment, how much time may be required when that vision shall become a reality, and all the solemn and momentous issues of the great day, and all its eternal glories, shall be fully revealed? To find themselves saved from sin and all its bitter fruits, mortality swallowed up of life, Christ and holy angels to be their companions, God himself to be with them by a manifestation of which no one in this state of being can form any just conception,—and all this for eternity! Surely they will be overwhelmed, and expressive silence will reign, for a time, supreme.

PART V.

THE SEVEN TRUMPETS.

SECTION I.

"And I saw the seven angels that stand before God; and there were given to them seven trumpets.

"And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.

"And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake."—Chap. viii. 2-5.

This is a distinct vision, extending, in its chronological application and fulfillment, through the whole history of the church and the world, from the time of the apostles down to the judgment day. The seven angels standing before God, are the seven Spirits mentioned before, who are sent forth into all the earth. The seven trumpets which were given to them, are symbols of the leading and controlling power and influence which the angels exercise over the affairs of nations, as ministers of the providence of God. The sounding of a trumpet is the signal in war. And, as these trumpets of the angels are successively sounded, changes of vast importance, involving bloody wars, are seen to follow. They are the successive judgments of God on that gigantic monster of wickedness and blood, the whole Roman empire.

But, before they proceed to the sounding of their trumpets, another angel takes his stand at the altar, having in his hand a golden censer. Some suppose this angel to

be Christ in person, and his ministry at the altar to be his intercessory work in heaven. But this view is erroneous: for, in all this revelation, Christ is nowhere called an angel; nor is this altar in the heaven to which he ascended. It is the same altar which is mentioned before, and under which the souls of the martyrs were seen, and is the symbol of a spiritual worship—the worship of the true church on earth. Now the leader of that worship is the true minister of Christ: therefore, he is the angel at the altar. But Christ is represented on earth by his ministry. So, then, this angel with the censer, standing at the altar of worship, is a comprehensive symbol of Christ in his true ministry from first to last; and the censer is the special symbol of the ministerial office. It is of gold, which signifies its precious value in the sight of God, and in the sight of all those, also, who are led by his Spirit. None but a heretic can lightly esteem the faithful and wise servant of Christ, who is called of his Divine Master to minister in holy things.

Much incense was given to this angel, that he should offer it, with the prayers of all the saints, upon that golden altar. And the true minister of Christ has, in all ages, directed the incense of much spiritual worship of God from the altar of the church, through the censer of his ministry. The incense was composed of faith, hope, and love, compounded with the various graces of the Spirit, and offered in the form of praise and thanksgiving, added to the prayers of all true Christians, which, as we have seen, are signified by odors. But the basis of all this spiritual worship, so honoring to God, and so pleasing in his sight, has been the understanding and love of his truth. Hence, in imparting to his true ministry the knowledge of his word, God has given to that angel at the altar the material of much spiritual worship, which, like the as-

cending smoke of incense offered by the high priest of the law, went up with acceptance before him, accompanied by the prayers of the saints—that is, of those who understood, loved and obeyed the precious truths of the gospel.

But at length, when the times of the Gentiles are fulfilled, a mighty change occurs in heavenly things. The gospel to the nations is closed, and what remains for the ministry of the true servant of Christ is the dispensation of judgment. Therefore, the angel fills his censer with fire of the altar, and casts it upon the earth. It is not the censer which is thrown upon the earth, but that fire from the altar. In other words, the minister of Christ fills his office-work with words of truth for judgment, which, by the power of the Spirit, are like living coals of fire; and proclaims those mighty truths abroad among the people, setting them on fire. That time having now come, the great work is done. The fire from the golden altar of God has been scattered abroad, and the world is burning. For the word of God is fire; so is his Spirit; and so, also, is the execution of his judgment in his providence, by war, famine, pestilence, and destructive calamities of every kind. The effects resulting from that work of casting the fire of judgment on the earth, are described as voices, and thunderings, and lightnings, and an earthquake. As these symbols have been already explained, it is not necessary in this place to say more than that this earthquake is the same with that described as following the opening of the sixth seal, which shakes all the powers of heaven and earth—that is, of church and state—in fragments, so that they forever pass away.

SECTION II.

“And the seven angels, who had the seven trumpets, prepared themselves to sound.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures that were in the sea, that had life, died; and the third part of the ships were destroyed.

"And the third angel sounded, and there fell from heaven a great star, burning like a torch, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."—Chap. viii. 6-12.

It should be borne in mind that the Revelation consists of many distinct visions, often covering the same time in their fulfillment. To understand all these visions as being fulfilled in consecutive order, according to the order of insertion in the book, would be erroneous and absurd; for they repeatedly carry the reader down the stream of time to the great day of God. Accordingly, the prophecy now goes back to the time when the ministry of Christ having taken its permanent position at the altar, to carry forward the work of God by his word and Spirit, those seven celestial beings who stand before his throne, and who are the chief instruments of his providence, prepare to sound their trumpets. And as, in succession, those trumpets of revolution and bloody wars are sounded, the successive judgments of God are visited upon the Roman empire, pagan and Christian.

The preparatory step towards the downfall of Rome was the removal of the seat of empire from the city of Rome to Byzantium, afterwards called Constantinople, by the emperor Constantine, in A. D. 330. Until then the unity of the empire had been very faithfully preserved: but, after that, division and subdivision became the order of the day, until its final ruin. At the death of Constantine, A. D. 337, the empire was divided into three parts, under the rule of his three sons, Constantius, Constantine II., and Constans. Constantius possessed the east, fixing his residence at Constantinople, the new capital or metropolis of the empire. Constantine the second held Britain, Gaul, and Spain. Constans held Illyrica, Africa, and Italy. From this division arises the term *third part*, which occurs so frequently in this prophecy, in reference to the particular division of the empire which was under the scourge. Under the first four trumpets the two western divisions fell, and under the fifth and sixth the eastern empire was crushed; but, under the seventh, great Babylon entire will sink to rise no more at all. Then will the church of the first-born, the Israel of God, return from their long captivity to the land of promise and to everlasting life.

The first angel sounded his trumpet, and hail and fire, mingled with blood, were cast upon the earth. The first sore and heavy judgment which fell on western Rome in its downward course was the war with the Goths under Alaric, who, at the head of those fierce barbarians from the shores of the Baltic, invaded the empire in the year 395. They crossed the Danube, which, from the uncommon severity of the winter, allowed the poet to remark that "they rolled their ponderous wagons over the broad and icy back of the indignant river;" and the nations to the south of the Danube submitted to those terrible

calamities which they were powerless to avert. Guided by the bold and artful genius of Alaric, the various troops of barbarians who gloried in the Gothic name, spread themselves from the woody shores of Dalmatia to the walls of Constantinople. Disdaining to trample longer upon the prostrate and ruined countries of Thrace and Dacia, Alaric traversed, without resistance, the plains of Macedonia and Thessaly; and the fertile fields of Phocis and Beotia were deluged with the barbarians, who massacred the males, and drove away all the beautiful females, with the spoil and cattle of the flaming villages. The whole territory was blasted with the baneful presence of Alaric, as if by a storm of hail, and the most favored of the inhabitants of Corinth, Argos, and Sparta were those who were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the west, and soon, as he approached the suburbs of Milan, enjoyed the proud satisfaction of seeing the emperor of the Romans fly before him.

But Rome was temporarily saved from the hand of Alaric, who was first conquered in 403. Yet this respite was of short duration. Italy was again overrun by Radagaisus, who had served under Alaric, and who now marched from the northern extremities of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the west.

In 408 Alaric again invaded Italy. During four years the Goths ravaged and reigned over it without control. In the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of the palace remained, a century and a half after, a stately monument of the *Gothic conflagration*.

Thus had hail and fire, mingled with blood, been cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up. In the words of Gibbon, "The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."

The second trumpet is sounded, and the scene changes from the shores of the Baltic to the coasts of the Mediterranean—from the frozen regions of the north to the borders of burning Africa. And now, instead of a storm of hail cast upon the earth, a burning mountain is cast into the sea. To illustrate this figure, it is only necessary to sketch the career of the terrible Genseric, the Vandal, whose conquests and triumphs were for the most part naval, and who was for twenty years the terror of the east and the west. In the year 429, having been invited by the Roman governor of Africa, who had revolted from the emperor, Genseric landed his army of fifty thousand effective men upon the shores of Africa, and soon established there the Vandal supremacy. This band of barbarians formed the nucleus of a growing power, that soon swelled into the magnitude, and assumed the likeness, of a *burning mountain*. The Vandals soon received the accession of numerous and active allies. The Moors, regardless of any future consequences, embraced the alliance of these enemies of Rome, and a crowd of naked savages rushed from the woods and valleys of Mount Atlas to satiate their revenge on the tyrants who had expelled them from their native sovereignty. The seven fruitful provinces, from Tangiers to Tripoli, were overwhelmed and ravaged; the maritime colony of Hippo became their prey; the city was burnt by the Vandals; the loss of a

second battle decided the fate of Africa; and at length, in 439, Genseric became master of the great and populous city of Carthage, and, after being installed in his new capital, assumed the title of "*King of the Earth, of the Sea, and of the Islands.*"

Not content with the rich and fertile territory stretching along the coast from Tangiers to Tripoli, which was confined between the sandy desert and the Mediterranean, and scorning the work of discovering and conquering the regions inhabited by the black nations of the torrid zone, Genseric cast his eyes towards the sea. Stirring up his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms, and alluring the Moors and Africans with the hope of plunder, he soon had a fleet at his command, which, issuing from the port of Carthage, claimed the empire of the Mediterranean.

The naval power of Rome was not able to save even the imperial city from the ravages of the Vandals. They landed at the port of Ostia, and Rome was delivered to the licentiousness of the Vandals and Moors. The pillage lasted fourteen days and nights; and all that yet remained of public and private wealth, of sacred or profane treasure, was transported to the vessels of Genseric. Having thus secured the dominion of the sea, the strenuous efforts that were made to dispossess him were fruitless. A great army was raised by the emperor Majorian for the invasion of Africa, and a large fleet was fitted out for its transportation, consisting of three hundred long galleys, with a due proportion of transports and smaller vessels. But, while this imperial navy was lying in the secure and capacious harbor of Carthage, in Spain, Genseric, guided by secret intelligence received from traitors, surprised it; many of the ships were sunk, taken, or burnt; and, in a

single day, the preparations of three years were destroyed.

Italy suffered long from the ravages of these Vandal pirates. With his numerous fleet, which he always commanded in person, Genseric desolated all the coasts of the Mediterranean. His designs were always concealed with impenetrable secrecy till the moment he hoisted sail. When he was once asked by his pilot what course he should steer, he replied, "Leave the determination to the winds; they will transport us to the guilty coast whose inhabitants have provoked the divine justice." The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Leucania, Brutium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily; and their arms spread desolation or terror from the column of Hercules to the mouth of the Nile. In the treatment of his prisoners Genseric sometimes consulted his avarice, and sometimes his cruelty. He massacred five hundred noble citizens of Zante, whose mangled bodies he cast into the Ionian sea.

In 468, a last and desperate attempt was made to drive him from the sea by the emperor of the east, at an expense of one hundred and thirty thousand pounds of gold—about five millions two hundred thousand pounds sterling. The fleet consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand. But the winds were favorable to Genseric. He manned his largest ship with the bravest of his Moors and Vandals, and they towed after them many barks filled with combustible materials. In the darkness of the night these destructive vessels were impelled against the unsuspecting fleet of the Romans, setting their vessels on fire. Their close and crowded order assisted the progress of the flames, which spread

with rapid and irresistible violence. A scene of confusion, destruction, and horror ensued, which can be more easily imagined than described. Whilst the Romans labored to extricate themselves from the fire-ships, the galleys of Genseric assaulted them with disciplined valor; and many who escaped the flames were destroyed or taken by the victorious Vandals. Having thus broken the maritime power of Rome, in the third part adjacent to the Mediterranean, Genseric again became the tyrant of the sea. The coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and lived to behold the extinction of the empire of the west. Such was that great mountain, burning with fire, which was cast into the sea.

When the third trumpet is sounded, a blazing star is seen to fall upon the rivers and fountains of waters. In 441, Attila, the Hun, denominated *the Scourge of God*, invaded the eastern empire: and, in 451, twenty-two years after Genseric landed in Africa, Attila invaded the west. Therefore, as it regards the order of commencement, Genseric preceded Attila. As the sounding of each trumpet was the signal for the commencement of the events symbolized, and as no period is given to indicate their duration, the order of commencement is the point of importance. So, although the burning mountain arose first, it blazed longer than the falling star. In other words, although the career of Genseric was begun earlier than that of Attila, it did not close so soon. Attila died in 453; whereas Rome was not taken by Genseric till 455; the destruction of the Roman fleet occurred in 468, and the death of Genseric in 477.

The symbol of a flaming meteor—"a star, burning like a torch"—is a striking and appropriate representation of

the fierce and fiery Attila, who boasted that the grass never grew on the spot where his horse had trod. The name of Attila is to this day the memorial of his greatness, and is suggestive of the idea of bitter vindictiveness. He was so lordly and haughty as to have a crowd of kings—the leaders of many marshal tribes—ranged in the submissive order of guards and domestics, round his person, who watched his nod, trembled at his frown, and hastened to obey his mandates, without murmur or hesitation. In time of peace, the dependent princes, with their national troops, attended the royal camp, in regular succession; but, when he collected his military forces, he was able to bring into the field an army of at least half a million ruthless barbarians.

"*The trumpet sounded.* The kings and nations of Germany and Scythia, from the Volga to the Danube, obeyed the warlike summons of Attila. From the royal village in the plains of Hungary, his standard moved towards the west; and, after a march of seven or eight hundred miles, he reached the confluence of the Rhine and the Necker. The hostile myriads were poured with resistless violence into the Belgic provinces. The consternation of Gaul was universal. From the Rhine and the Moselle, Attila advanced into the heart of Gaul; crossed the Seine at Auxerre; and, after a long and laborious march, fixed his camp under the walls of Orleans. An alliance was formed between the Romans and Visigoths. The hostile armies approached. 'I myself,' said Attila, 'will throw the first javelin, and the wretch who refuses to imitate the example of his sovereign is devoted to inevitable death.' The spirit of the barbarians was rekindled by the presence, the voice, and the example of their intrepid leader; and Attila, yielding to their impatience, immediately formed his order of battle. At the head of his brave and faithful Huns, Attila occupied in person the center of the line. The nations from the Volga to the Atlantic were assembled on the plains of Chalons. The number of the slain amounted to one hundred and

sixty-two thousand, or, according to another account, three hundred thousand persons: and these incredible exaggerations suppose a real or effective loss, sufficient to justify the historian's remark, that whole generations may be swept away, by the madness of kings, in the space of a single hour."—*Gibbon*.

The burning star now passed rapidly over the Alps into Italy, and fell upon the third part of the rivers and fountains of waters. With a countless host he besieged Aquileia; and so complete was its destruction that the next generation could scarcely discover its ruins. He then marched on; and the cities of Altinum, Concordia, and Padua were reduced to heaps of stones and ashes. Vicenza, Verona, and Bergamo were exposed to the cruel rapacity of the Huns. Milan and Pavia were plundered of their wealth, without resistance; and even applauded the unusual clemency that spared the lives of the captives. Attila then ravaged the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Appenine; and took possession of the palace of Milan. The Roman emperor sent ambassadors to deprecate the wrath of the fierce invader; the deliverance of Italy was purchased by the gift of the princess Honoria; and the Pontiff Leo brought presents to conciliate the ferocious conqueror.

But here the ravages of Attila ceased. His bitter wrath was assuaged, and he retired from Italy, loaded with the plunder of a hundred cities. The great star, burning like a torch, had fallen upon the rivers and fountains of waters, and it was quenched. The great mountain burning with fire, which had been cast into the sea, continued long to burn; but the flaming meteor rapidly disappeared. Attila concluded the treaty of peace with the Romans, "at the conflux of the lake and river," on the spot where the Mincio issues from the lake di Garda. One paragraph

in Gibbon describes the invasion of Italy by Attila, A. D. 452. Another is entitled, under the same date, "Attila gives peace to the Romans." The next paragraph describes the death of Attila, A. D. 453, and the very next records, without any interval, the destruction of his empire. Thus speedily expired that dreadful burning star.

The name of the star was called *Wormwood*. This word strikingly expresses the bitter and wrathful character of Attila, the miseries which he caused, and the terror that was inspired by his name. The waters became wormwood; and many died of the waters, because they were made bitter. "Total extirpation and erasure" are the most fitting terms by which to denote the calamities which he inflicted. "One of his lieutenants," says Gibbon, "chastised and almost exterminated the Burgundians of the Rhine. The Thuringians served in the army of Attila; they traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or crushed under the weight of rolling wagons; and their unburied limbs were abandoned on public roads, as a prey to dogs and vultures."

Could a more suitable symbolic name be applied to such a scourge than Wormwood? And was it not with great propriety that Attila surnamed himself *the Scourge of God*.

At the sounding of the fourth trumpet, the third part of the sun, moon, and stars were smitten, and darkness, by day and night, was the consequence. As has been already shown, in our remarks on the opening of the sixth seal, those natural luminaries are used as figures of the sources of light to the moral world—that is, the Spirit of

God, his word, and his ministers. But how were these moral luminaries smitten? It was by the downfall of the Roman empire, which was accomplished in the year 476, and by the elevation of the Man of sin to the throne of power. Concerning him the prophet Daniel says that he cast down some of the hosts and of the stars to the ground, and stamped upon them. He also says that he cast down the sanctuary of the Prince of the host, cast down the truth to the ground, and practiced and prospered. See Dan. viii. 9-12. Paul also foretold an apostasy from the true faith, and that then would that Man of sin be revealed. He also declared that, he that was then letting—that is, hindering—would continue to do so until he should be taken out of the way; and then that Wicked One would be revealed. See 2 Thess. ii. 1-8. The imperial power of Rome must pass away before the Antichrist could ascend the throne, in the person of the sovereign pontiff, who would rule, not only the church, but also the kingdoms and nations, as a god. When this was accomplished, the light of heaven, which had been shed upon the Roman world, was greatly obscured. The light of the Holy Spirit shone no more upon the third part to which this prophecy applies, the word of God was either wholly interdicted, or darkened by false teaching, and the ministry were subjected to the sovereign control of that spiritual-monster blasphemously styled “His Holiness.” Thus was the third part of the spiritual, or religious world, darkened.

“With the banishment of Augustulus, A. D. 476, ended the Roman empire. The queen of nations fell by the hand of a tribe unknown, even by name, in the days of her pride. Her fall made no noise; it was the last sigh of a victim expiring under a tedious and incurable malady. The history of the world took another form. Christianity became the dominant religion, threatened, in-

deed, for a time by the furious invasion of Islam. No mighty empire now threw its shadow over the whole world; the monarchies were limited in extent and power; feudalism gave rise to a new order of ideas and feelings; and the usurpation of ecclesiastical authority, while they promoted peace and encouraged the arts, stifled that freedom of thought, which is the birthright of every reasonable being.”—*White's History of the World.*

SECTION III.

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

“And the fifth angel sounded, and I saw a star fall from heaven to the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke from the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

“And there came out of the smoke locusts upon the earth: and to them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only those men who have not the seal of God in their foreheads. And it was given to them that they should not kill them, but that they should be tormented five months: and their torment was like the torment of a scorpion, when he striketh a man. And in those days men will seek death, and will not find it; and will desire to die, and death will flee from them.

“And the shapes of the locusts were like horses prepared for battle; and on their heads were, as it were, crowns like gold, and their faces were as the faces of men; and they had hair as the hair of women, and their teeth were as the teeth of lions.

“And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was like the sound

of chariots of many horses running to battle. And they had tails like scorpions, and there were stings in their tails: and their power was to hurt men five months.

"And they had as king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon."—Chap. viii. 13, and ix. 1-11.

The last three of the seven trumpets are attended by three woes, or special judgments, upon the people of the Roman earth. The fifth trumpet brings the first of these woes; the sixth trumpet brings the second woe; and the seventh and last trumpet brings the third. The announcement was made by an angel flying through the midst of heaven—symbolizing a message sent forth from God, in the proclamation of his word of truth. The first of these woes relates to the rise of Mohammedanism, and the torments inflicted on the eastern empire by its followers; the second relates to the supremacy of the Ottoman power, and its destruction and subjugation of the Greeks; and the third comprehends all the mighty judgments of God in the final destruction of the nations.

When the fifth angel sounded the trumpet, a star was seen to fall from heaven to the earth. A fallen star is a proper emblem of a fallen minister of religion, or a teacher of error who has been instructed in the knowledge of the truth. Such was the great Arabian impostor, Mohammed. Every intelligent reader of the Koran must see that its author was familiar with the sacred scriptures, and that he borrowed many of his ideas from them. Hence, his teachings were of the nature of a willful departure from the truth—in other words, an apostasy. To this deceiver was given the key of the bottomless pit, or region of darkness. By the power of that key he opened the pit, and a smoke, like that of a great furnace, arose from it, by which the sun and the air were darkened. We have in this a per-

fect figure of the false religion promulgated by Mahomed. The sunlight of the Spirit of truth, and the moral air or atmosphere, were indeed darkened over the nations of the east by that monstrous delusion.

Swarms of locusts came forth from that smoke of the pit. This is a striking and very expressive figure to represent the armies which were employed in propagating the faith of the Koran by the power of the sword. They were destructive as locusts in devouring the substance of the people, and venomous as scorpions in forcing an acceptance of their poisonous religion. With the Koran in one hand, as it were, and the sword in the other, they went forth on their destroying mission; and it was for the helpless victims to choose between the two. We are told that these locusts were commanded not to injure the grass of the earth, nor any green thing. It would be strange, indeed, that locusts should be forbidden to devour or injure those things which are their natural food, if we were to understand this literally. But these locusts were men, and were sent to torment men. To illustrate this, we will give the instruction or command of Abubeker, the immediate successor of Mohammed, to the chiefs, when he sent forth his bands of Saracens to wage war for the faith:

"Remember, that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. As you go on, you will find some religious persons who live retired in monasteries, and propose to

themselves to serve God in that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns: be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute."

But it was not given to these Mohammedan bands to kill the men against whom they were sent. Such was the prediction: but if it be understood literally, we shall fail to find the fulfillment. For those men with *shaven crowns*, were a part at least, of those who had not the seal of God in their foreheads, and whom those locusts were sent to hurt. Let it be remembered, however, that we are explaining symbols; and although, in some cases, the text may be so plain in itself as to need no explanation, it is not so generally. In what sense, then, are we to understand that these locusts were not to kill men? There are two ways in which a people may, in a figure, be killed. One is morally—by poisoning their religious and moral principles; the other is politically—by conquest and permanent subjugation. Now it is evident that those men who had not the seal of God could not be killed morally or spiritually: for in that sense they were already dead. Therefore, the death which is here meant, is national conquest and political subjection. This the Mohammedan armies were not permitted to accomplish till the sounding of the sixth trumpet. On this point, a few words from Gibbon will suffice:

"The calm historian of the present hour, must study to explain by what means the church and state were saved from impending, and, as it should seem, from this inevitable danger. In this inquiry, I shall unfold the events that rescued our ancestors of Britain, and our neighbors of Gaul, from the civil and religious yoke of the Koran; that protected the majesty of Rome, and *delayed* the servitude of Constantinople; that invigorated

the defence of the Christians, and scattered among their enemies the seeds of division and decay."

Five months constitute the period during which those locusts were to inflict their scorpion-like torments. A month, in symbolic prophecy, consists of thirty days, and a day is the symbol of a year. Therefore, this period of torment was one hundred and fifty years: and, as will be seen from what follows, that period commenced when those Mohammedan hordes first had a king over them.

Men would seek death, in those days of torment, we are told, and would not be able to find it. In other words, they would be so constantly harassed and tormented by the Mohammedans, that they would become weary of life or national existence, and would prefer complete extinction, as a people, to the miseries which they suffered. Life, whether personal or political, appears to have been spared only for a renewal of woe. All that they held sacred was violated;—all that they held most dear was constantly endangered. For the torment of these terrible locusts was a scourge from God.

The shapes of the locusts were like horses prepared for battle. Now a horse is never prepared for battle without a rider. This description, therefore, shows us that, instead of literal locusts, we are to understand armies of horsemen, with both horse and rider exhibited at one view—as embodied in one comprehensive figure. On their heads were, as it were, crowns like gold. Not literally either crowns or gold: but something resembling crowns in form, and of a gold color. This was the yellow turban. Their faces were as the faces of men. Wearing a heavy, flowing beard, they were very masculine and dignified in their aspect. Yet, in another respect, they seemed effeminate: their hair was like that of women. The Arabs, we are told by Pliny and others, were in the

practice of wearing their hair long, like women. And it was from Arabia that these locusts issued. They were far from being weak or effeminate, however, as their strong jaws and teeth, like those of lions, sufficiently show.

Their breast-plates were like iron, though made of other material—sometimes of the skin of some animal, dried very hard. When they rushed forward in the furious cavalry charge, they seemed to fly: and the sound of their wings was like the sound of chariots of many horses running to battle. Do we need anything more explicit in symbolic prophecy? Can we mistake in the application of this prophecy to those Mohammedan armies of horsemen?

But what are we to understand by those tails of the locusts, which were like scorpions? Inasmuch as the description of these armies is as literal as it could well be, consistently with the general idea of symbolization which is sustained through this whole prophecy, we are under the necessity of interpreting this figure as representing some weapon used by the Mohammedan cavalry in battle. And the only weapons which they used before the invention of fire-arms were the javelin or spear, and the scimitar. At the first onset, they would throw the javelin; and as they came into close action, would draw the keen scimitar—a heavy sword, and crooked like the tail of a scorpion—with which they were very expert, severing a man's, or even a horse's, head at a blow. Those scimitars, so unlike the swords of most other warriors in form, hung in a scabbard at their waist, and appeared like a tail; but in close combat it was thrown forward with destructive force, precisely as the scorpion strikes his victim.

The five months of their torment are again named, and the fact is also stated that they had a king over them.

This king was the angel of the bottomless pit—that is, the chief minister of that religion represented by the smoke from the pit—the false religion of the Koran. The Sultan, or Grand Seignior, as he is sometimes called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority. Near the close of the thirteenth century, those different factions into which, from the death of Mohammed, his followers had been divided, under different leaders, were united under one government. This was founded by Othman or Othoman, and from him has been called the Ottoman government or empire. He was, therefore, their first king; and those five months could not have commenced until he had established that government. The people whom they were to torment for five months were the same as those whom they were afterwards, under the sixth trumpet, to slay, that is, the third part of the Roman empire—the Greek division of it. Consequently, the period named began when Othman made his first assault on the Greek empire. But when did this occur? Gibbon says expressly that, “Othman first entered the territory of Nicomedia on the 27th day of July, 1299. One hundred and fifty years from that date reach to July, 1449, as the point of termination of the period of the first woe.

The name of this king is, in the Hebrew tongue, Abaddon; in the Greek, Apollyon; and both these names have the same signification, that is, *Destroyer*. As two different names, from two different languages, are given, it is evident that it is the *character*, and not the real name of that king or power, that is intended to be represented. And such has ever been the character of the Ottoman government. Not only has it waged many bloody and destructive wars against other nations but the Sultan has

unlimited power over the lives and property of his subjects, especially over the high officers of state, whom he can remove, plunder, or put to death, at pleasure: and they are even required submissively to kiss the bow-string wherewith they are to be strangled.

SECTION IV.

"One woe is past; behold, there come two woes more hereafter.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, Loose the four angels who are bound at the great river Euphrates.

"And the four angels were loosed, who were prepared for the hour, and day, and month, and year, to slay the third part of men. And the number of the armies of the horsemen was two hundred thousand thousand: I heard their number.

"And thus I saw the horses in the vision, and those sitting on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and from their mouths issued fire, and smoke, and brimstone.

"By these three was the third part of men killed, by the fire, and the smoke, and the brimstone, which issued from their mouths. For their power is in their mouth, and in their tails: for their tails were like serpents, and had heads: and with them they hurt.

"And the rest of the men who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood: which can neither see, nor hear, nor walk: neither did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—Chap. ix. 12-21.

When the hundred and fifty years of torment ended, in 1449, the first of the three woes was past. Two woes

were yet to come: but the period given in connection with the second did not necessarily begin precisely at the termination of the first. Indeed, the language of the announcement in verse 12 seems rather to allow a short interval between the end of the period allowed for the first woe and the beginning of the second, under the sixth trumpet, which was now sounded. This was the signal for the invasion and conquest of the Greek portion of the Roman world, which was accomplished in 1453, when Constantinople was captured by the armies of Mohammed the second, and became the capital of the Ottoman empire. A voice was heard, proceeding from the four horns of the golden altar which was before God, commanding the sixth angel, who had just sounded his trumpet, to loose the four angels who were bound at the great river Euphrates. This shows that the mission of those four angels was a part of the counsels of God, as revealed in his word, and proclaimed by his true church. These four angels or ministers of his providence—the presiding angels of the four divisions or sultanies of the Ottoman empire, the Arabs, Saracens, Tartars, and Turks—had hitherto been restrained or bound upon the confines of Christendom, the power of which is symbolized by Euphrates, the river of ancient Babylon. Hence, they had been unable to subjugate the eastern empire. But now those restraints were removed, and they were free to pass over and beyond the confines of the mystical Euphrates, into Christendom and Europe, as conquerors. Euphrates literally signifies *that which makes fruitful*; and, as the ancient city of Babylon was made fruitful by the great river on whose banks she stood, so Christendom, the spiritual Babylon, has been made to abound with those fruits for which her soul has lusted, by the great river

of her power and prosperity, flowing from the abused and perverted mercies of God.

But how were those four destroying angels loosed? In the year 1449, John Paleologus, the Greek emperor, died; and, as he left no child to inherit his throne, was succeeded by Constantine Deacozes, who did not dare to ascend the throne without the consent of Amurath, the Turkish Sultan. He, therefore, sent ambassadors, who humbly sought and obtained the Sultan's consent before he presumed to call himself sovereign. Thus was the independence of the Greek empire voluntarily surrendered into the hands of the Ottoman power, plainly presaging its approaching downfall. The historian Ducas counts John Paleologus as the last of the Greek emperors, for the reason that he did not consider as worthy to be called emperor a prince who did not dare to reign without the permission of his enemy. And thus were the restraints removed from the four presiding angels of the Ottoman empire, so that they might be prepared for their allotted work of slaying the third part of men, for an hour, and a day, and a month, and a year. But this period did not commence until they began the work of slaying the Greek empire. And when did they commence that work?

Amurath, the Sultan to whom the submission of Deacozes was made, died soon after, and was succeeded by the young and ambitious Mohammed the second, who set his heart on Constantinople, and was determined to make it his prey. With a powerful army, on the sixth day of April, 1453, he laid siege to that city. Constantine, having in vain implored the assistance of the Latin princes of Europe, was left with only seven or eight thousand men with which to contend against a victorious rival at the head of two hundred and sixty thousand. After a most obstinate and bloody contest, which lasted

fifty-three days, the siege ended, on the twenty-ninth day May, in the capture of the city, which was sacked, and its inhabitants became the prey of the victors. The true date, therefore, for commencing the period assigned to the second woe is April 6th, 1453.

The period of slaying by this Ottoman scourge is an hour, which is the twenty-fourth part of a day, and a day and a month, which is thirty days, and a year, consisting of three hundred and sixty days,—making in the whole three hundred and ninety-one days and an hour. As each day is the symbol of a year, the whole time of the second woe is three hundred and ninety-one years and fifteen days. Commencing on the sixth of April, 1453, when Constantinople was besieged, the period ended April 21st, 1844, when the Ottoman power ceased to be a scourge to Europe and Christendom, by a voluntary relinquishment of its tyranny over the Greeks, and a surrender of its independence into the hands of the great powers of Europe.

The number of the horsemen who were, during this period, to be the instruments of those four destroying angels, was declared to be two myriads of myriads. A myriad is ten thousand: and, therefore, the whole number, from first to last, was two hundred millions. This number may appear so vast as to excite astonishment: but we cannot admit it to be an exaggeration. Gibbon describes the first invasion of Europe by those armies, in the following language: "The *myriads* of Turkish horse overspread a frontier of six hundred miles, from Tauris to Erzeroum, and the blood of a hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet."

The Mohammedan cavalry were seen in the vision as having breast-plates of fire, and jacinth, and brimstone. Under the fifth trumpet they had, "*as it were*," breast-

plates of iron, though not really so. But now the mode of warfare was changed. Fire-arms, those potent instruments of death, had been invented, and were first used in battle, to any great extent, in the siege and capture of Constantinople. They were adopted by the Turkish cavalry, and have been used by them ever since. As the breast-plates and shields, which they had formerly used, would have afforded very little protection against these new and formidable weapons, they were abandoned, and the only breast-plates seen in the vision were those which were produced by the arms themselves. And now, as before, the horse, rider, and weapon, are all joined in one comprehensive view. *Fire* was around their breasts, and belching forth, apparently, from their mouths. *Brimstone*, the flame of which is *jacinth*, or violet color, was an ingredient of both the *liquid fire* and of gunpowder. Here, then, is presented in vision a general view of the use of *fire-arms on horseback*.

It was by the extensive use of these death-dealing implements of war that the third part of men were killed, or, in other words, that the Greeks were conquered and held in political subjection. For those fire-vomiting cavalry had great power. That power was in the mouth, and in the tails which are said to be like serpents, and having heads. This description relates particularly to the weapon used, which could not, in the vision, be distinguished from the horse and rider. The power of a musket, or other fire-arm, is certainly in its mouth or muzzle, which sends forth the ball, attended by fire, smoke, and brimstone, and in its tail, or lock, the hammer of which closely resembles the head of a serpent, both in its shape and in its motion, when springing forward to kindle the potent flame that speeds the missile of destruction on its way. And how striking and truthful is the closing remark of

this description by the inspired writer, that "*with them they hurt!*"

But, although God had visited the eastern empire with these two heavy woes, the rest of the people of the Roman world, who had not been killed by these plagues—that is, the Latin portion, who had not suffered from them as had the Greeks—did not take warning by the example which the righteous Judge of nations had thus exhibited before their eyes. They did not repent of the works of their hands: but continued still to worship demons and idols. Those demons which the church of Rome adores are dead saints, who are regarded as patrons of nations, and as having a tutelary charge over the living: and the idols to which they bow down and render worship, are images of apostles and saints, of the Virgin Mary and of Christ, which are adored precisely as the pagans worship their gods.

Neither did those wicked men repent of their murders, their sorceries, their fornication, or their thefts. Of all these sins, whether understood in the literal or the spiritual sense, the adherents of the church of Rome are guilty, and have ever been. In persecuting those followers of Jesus, and faithful witnesses of gospel truth whom they called heretics, they have been guilty of murder, in both the literal and the figurative meaning of the term: for he who hates the disciples of Christ is spiritually a murderer; and thousands of true Christians have literally suffered death at the hands of persecuting papal Rome. But whether it were a Christian, Jew, or pagan who was murdered; or whether the murder were done judicially, for the good of the church, it was sanctioned by her dignitaries; or if of private malice, the guilty son of the church found ready absolution for money. Perhaps he might be required to *do penance*: but this was very far from

constituting repentance. He did not forsake his sins. So, too, of the sorceries of the church. She has abounded with those who have practiced literal sorcery, which consists in imposing on the senses of the people by tricks of deception. Not to speak of common legerdemain, or sleight of hand, let us look at the abominable trickery of Rome's sly and artful priesthood. When an image of the virgin is made to wink, or when blood is seen to flow from the image, or when dead saints are made to appear to the ignorant and superstitious, by deception, what is all this but sorcery? But their deceptions extend into the region of the spiritual. When credulity is substituted for faith, and the gaping multitude, instead of reading and believing the word of God, swallow down all the absurdities and falsehoods inculcated by the priest; when the lying knave tells them that the virgin Mary is the mother of God, and the pope his vicegerent; that the consecrated wafer is the real body and blood of Christ; or that the souls of the dead can be prayed out of purgatory: these, and a host of similar deceptions which are practiced by the Romish hierarchy, constitute religious sorcery. And it is by such abominable delusions that they have so long maintained their pernicious ascendancy over the minds of men.

But the church of Rome is also pre-eminently guilty of fornication. Not to pollute our pages by speaking particularly of this sin in its literal sense, although it is so common in all Romish communities, even in the hidden recesses of nunneries, with all their pretended sanctity, let us look at it in its spiritual meaning. And here a vast field opens, which the limits of this work will not allow us to canvass to the extent which the subject merits. The church has long been guilty of defiling the mysteries of the faith of Christ, by commingling with them the

spirit, maxims and customs of this evil world. And thus the doctrine, spirit, and practice of religion have been, and still are, corrupted; and all nations have been made, to a greater or less extent, partakers in the cup of her abominations. This unholy mingling of sacred and profane, this love of, and cleaving to, the world, is spiritual fornication. But they are also guilty of theft. It has often and truly been said that he who lies will steal; and Romanists are notorious liars, literally as well as spiritually. If it be asked of what acts of thieving the church of Rome has been guilty, our answer is, that when she filches the earnings of her superstitious devotees, to enrich her coffers; or when she robs the victims of her persecuting power of liberty and property, for the benefit of the church; or when she robs her dupes of eternal life, by making them believe lies; in a word, when she steals the livery of the court of heaven, in which to serve the devil, she is guilty of theft, both from God and from man. Remember, also, that her dupes are justified by the priests in stealing from "heretics."

SECTION V.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire: and he had in his hand a little book open: and he set his right foot on the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he cried, the seven thunders uttered their voices.

"And when the seven thunders uttered their voices I was about to write: and I heard a voice from heaven saying to me, Seal up those things which the seven thunders uttered, and write them not.

"And the angel whom I saw standing on the sea and

on the earth, lifted up his hand toward heaven, and swore by him who liveth for ever and ever, who created heaven, and the things that are therein, and the earth, and the things therein, and the sea, and the things therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God is finished, as he hath declared to his servants the prophets."—Chap. x. 1-7.

We have seen that the sixth trumpet and second woe ended in the spring of 1844. We have also seen that the Roman world did not repent of its wickedness. And we may also remark that protestant Christendom did not repent, though faithfully warned by both the written and the preached word of God. The time had nearly come for the sounding of the last trumpet, which brings the final judgment. But before that seventh angel should begin to sound, it was necessary that God should fulfill his promise contained in the prophet Malachi:—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;" as also the word of Christ, who said, "Elias truly shall first come, and restore all things." Accordingly, the advent of that special messenger of the coming King of glory is here presented in the grand symbol of the rainbow angel.

In unfolding the meaning of these deep things of God, the first question which presents itself relates to the descent of this angel from heaven. Is this to be understood literally? We answer, it is not; for two reasons. In the first place, the whole of this scene is symbolical, in accordance with the general scope and design of the Revelation. And in the second place, as will be seen, this angel's mission is to preach the word of God—a work which is not given to real angels from heaven to perform, but to men. The descent of this angel from heaven, therefore, is evidently designed to symbolize the great

fact that this special message and work is of God, by the power of his Spirit. It is in this sense properly represented by an angel from heaven.

He was clothed with a cloud, which is the symbol of the presence and power of God. The plain meaning is that this messenger of Christ is clothed with great power from on high. A rainbow was upon his head, surrounding it as a bright and beautiful halo: and this is the symbolical token of the new covenant. Therefore, this angel is the messenger of the covenant. As has been shown in another place, the rainbow is produced by the light of the sun, reflected from the drops of rain, or the particles of water composing the cloud. At different angles different colors are reflected; being, in the whole, seven—the number of completeness, or perfect fullness. These prismatic colors, blended in their due proportion, constitute whiteness or light, which is emblematical of the divine light that comes from God, by his Holy Spirit, and is of his essential nature. Thus the different graces of the Spirit, which, when united and blended, form a shining whole, manifesting the brightness of God's glory, are seen as distinct from each other, and under different aspects or views, in those seven hues of the spiritual rainbow. The bow is in the cloud that surrounds the angel, and with which he is clothed as with a garment. So God said to Noah, in the type, "The bow shall be seen in the cloud." It is equally true of the spiritual rainbow as of the natural, which shadowed it forth. The face of the angel was like the sun. This shows the fullness of divine illumination by the Spirit of God. It is indispensably necessary that he who is sent of God to shed light upon the minds of others should be filled with that light himself. His feet, like two pillars of fire, denote the ministry of the burning word of God for judgment on the nations. That

word is two-fold, that is, it is comprised in two grand departments—the law and the prophets. And both are like pillars of fire. That pillar of cloud and fire which guided ancient Israel through the desert, from Egypt to Canaan, evidently foreshadowed this burning dispensation of the word of God.

The angel holds in his hand a little book or roll, which is open. This agrees with the declaration of Christ concerning Elias, that he should restore all things. For how could he do this unless those things which he was sent to restore were open in his hand? He was to restore—that is, rightly explain, harmonize, and enforce—all that God had spoken by all the holy prophets, especially as those things are epitomized or condensed in this book of the Revelation, which is to be regarded as a comprehensive synopsis of all the great truths of prophecy in relation to the times of the Messiah. John was told not to seal it: and, therefore, it is an open book. And the book of Daniel, the great chronological prophet, who gives us the time of the judgment, and which was to remain closed up and sealed until the time of the end, or the last days, was then to be opened. Thus we see that the great and important truths of prophecy, which Elias is to restore or make plain, constitute the little book open in this angel's hand.

He sets his right foot on the sea, and his left on the earth. The sea, as a figure, represents the masses of the nations, without reference to law and order, or systems of government. The great mass of humanity, in its mental and moral character, is fitly compared to the ocean—ever restless, and constantly liable to be thrown into commotion by the contending winds of influence or passion. On that turbulent sea of humanity he sets the right foot, which represents prophecy; and, by the Spirit and provi-

dence of God, the nations are made to feel its burning power. On the earth, which, as a figure, represents systems of government, ecclesiastical and civil, he sets the left foot, which signifies the law in its spirit, as the rule of judgment: and those governments and institutions are also made to feel the power of this pillar of fire. Thus, by the word and Spirit of the living God, does this messenger of Christ assert and prove the power and authority of his mission, and, as it were, place the nations and the governments of the earth beneath his feet.

While thus setting his feet on the world, he utters a cry that is like the roar of a lion. What he uttered may be learned from Matt. xxv. 6, and Rev. xviii. 2. There were two grand ideas embodied in that cry—the downfall of spiritual Babylon, as in the latter of those two passages, and the coming of the Bridegroom, as in the former. The fall of Christendom was when the churches had fully rejected the glorious tidings of the speedy coming of our Lord; and this they had done at the beginning of the year 1844. By the rejection of that truth they had rejected Christ, and grieved the Holy Spirit; and, therefore, he had forsaken them forever. And then this angel of the new covenant came forth on his mission, proclaiming the tremendous fact that the churches had thus fallen, and announcing also the coming of Christ as the Bridegroom to the marriage, on the tenth day of the seventh month of the Jewish year following, which was the twenty-second day of October, 1844.

When the angel uttered that mighty cry—in other words, when the special herald of the coming Savior had proclaimed those great truths abroad in the mighty power of the Divine Spirit—seven thunders uttered their voices. Here was a demonstration of the power and authority of his mission, and the truth of his message. His cry

was accompanied by thunders which shook the heavens. Those thunders symbolize the agitations in the churches, and among the adventists, which resulted from that most exciting proclamation. The churches generally, throughout this land, where God plants the standard of judgment, were greatly shaken; and the adventists, or, as they are called in the parable, the virgins, were aroused from their slumbers. This great agitation was accompanied by voices: but what they uttered can be known only by those who can fully realize the nature and import of the wonderful scenes that were then witnessed. But what was uttered by those thunders was not recorded; for John was commanded to seal up those things, and to write them not. As in the type, so now, God answered in "*the secret place of thunder.*" See Ps. lxxxi. 7.

The angel lifted his hand toward heaven, and swore by the ever-living God who created all things in heaven, earth, and sea, that there should be time no longer than until the seventh angel should begin to sound, when the mystery of God should be finished, as he had declared to his servants the prophets. This describes the positive and emphatic preaching of the definite point of time by that messenger, in the autumn of 1844. It was announced with all confidence, not as a matter of opinion, but of absolute and unerring certainty, and with all the solemnity of an oath before God—the oath of his everlasting covenant. And, true to that announcement, the time ended at that point. For it is not time considered abstractly, or by itself, which was then to cease; for that is simply *duration*, which can never cease. What is meant is, that the time which was limited for the mystery of God should be no longer; but should close at the point of commencement of the sounding of the seventh angel.

But what is that mystery of God which was then to be finished? To answer this question rightly, we consult the words of the apostle Paul. See Rom. xvi. 25, 26; 1 Cor. ii. 7; Eph. iii. 3-7, and vi. 19; Col. i. 26, ii. 2, and iv. 3. These passages, carefully examined and compared, will show the candid reader what is meant by the mystery of God. Paul calls it the mystery of the gospel, the mystery of Christ, and the mystery of God. It had been a profound mystery or secret before the coming of Christ: but, in the dispensation of the gospel, it was proclaimed to the Gentile nations for the obedience of faith. Consequently, the finishing of that mystery signifies the close of the gospel dispensation. The times of the Gentiles are then fulfilled; and the great Master of the house rises up and shuts the door, and proceeds to judge the living and the dead. Thus far this tenth chapter had been fulfilled on the tenth day of the seventh month, 1844, when the seventh angel began to sound.

SECTION VI.

"And the voice which I heard from heaven spoke to me again, and said, Go, and take the little book which is open in the hand of the angel who standeth on the sea and on the earth.

"And I went to the angel, and said to him, Give me the little book. And he said to me, Take it, and eat it up; and it will make thy stomach bitter, but it will be in thy mouth sweet as honey.

"And I took the little book from the hand of the angel, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it my stomach was made bitter.

"And he said to me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." —Chap. x. 8-11.

When the midnight cry and the closing scenes of the gospel to the nations are past, and the last trumpet is sounding, the dispensation of the fullness of times is fully introduced. Consequently, there is still a work to be accomplished by the ministry of the word. This work is not, however, for the salvation of the world, but for the gathering of God's scattered and backslidden children. As, in this vision, the rainbow angel represents the messenger in the spirit and power of Elias, who ministers the word of that judgment dispensation, so John represents the people of God, to whom Elias is sent. And as the voice from heaven speaks to John, commanding him to go to the angel, and take the little book, so, in this day of the seventh trumpet, God speaks to his people by his Spirit and providence, bidding them go to that messenger of the judgment, and receive from him the restored word of prophecy. Some few have already obeyed the voice from heaven, taken the book, and eaten it; in other words, heard the truth proclaimed by that messenger, and fed their spiritual nature with it; but as yet there are many of the Israel of God who have not. Will they come? They will, sooner or later. But, if they make a long delay, pangs and sorrows will come upon them: for God will gather and save his true people, even though it be necessary that they be chastised by his judgments, "as a bullock unaccustomed to the yoke." See Jer. xxxi. 18, 19; Hos. xiii. 13.

This little book is, in its signification, identical with the roll of which we read in the second and third chapters of the prophet Ezekiel. John was told by the angel that it would make his stomach bitter, but would be sweet in the mouth as honey. He ate the book, and found by experience that he had been told the truth. So also with Ezekiel. A roll of a book was spread before him, which

he was commanded to eat. He did so, and found it in his mouth as honey for sweetness. But was it bitter also? It was: for after he had eaten it, and was commanded to go to the people and speak the words of God which the roll contained, the Spirit lifted him up, and took him away, and he went in bitterness, in the heat of his spirit.

The word of God, when ministered in purity and power, is very sweet to all the spiritual, and they are fed by it. The judgment dispensation is no exception to this rule. But after it has been fed upon, bitterness of spirit is the effect. For, consider what this book of prophecy and prophetic types contains. The prophet says, "It was written within and without: and there was written therein lamentations, and mourning, and woe." We see from this that it signifies the word of judgment, which is executed in the providence of God. And, in prophetic vision of that coming doom of Christendom, as shadowed forth in ancient Babylon, the prophet Isaiah says, "A fearful vision is declared to me. Therefore are my loins filled with pain: pangs have taken hold of me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it." And so the weeping Jeremiah in agony exclaims, "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Can any one contemplate those mighty scenes of distress and woe involved in the destruction of all the kingdoms and nations of the world without bitterness? Or, can the standard-bearing church so far overcome the natural promptings of human sympathy as to go steadfastly forward in her allotted work of ministering the overflowing cup of divine wrath to the world, unless she be filled with the bitter spirit of judgment?

But this book must be eaten by all the living children of God. And as it was declared to John that he must prophesy again before many peoples, and nations, and tongues, and kings, so now it is declared to the church of Mount Zion, that has eaten the book, and experienced both the bitter and the sweet, that she must prophesy again before all nations. In the past advent movement she has prophesied once; and John, by the Revelation, prophesied through her agency. Now she is to proclaim abroad lamentations, mourning, and woe, by war, famine, pestilence, and destructive calamities: and, through her mission, the Revelation of John is to prophesy again. It is for this reason that this exposition is now written and delivered to you by the servant of Christ. Be ye faithful, brethren, in that mission, and a glorious crown will be yours. Fear not the reproach of men; be not afraid of their revilings; *for as your day is, your strength will be.*

SECTION VII.

"And there was given to me a reed like a rod, saying, Rise, and measure the temple of God, and the altar, and those who worship therein. But the court which is without the temple, reject, and measure it not; for it is given to the nations: and they will tread upon the holy city forty-two months.

"And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

"These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any one attempt to injure them, fire proceedeth from their mouth, and consumeth their enemies: and if any one seeks to do them harm, thus must he be destroyed.

"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the

waters to turn them to blood, and to smite the earth with all plagues, as often as they will."—Chap. xi. 1-6.

In an important sense, the little book of the preceding chapter sustains a close relation to the two witnesses of this. All that is contained in that book is declared by these witnesses, in giving their final testimony in the court of general judgment. It was, therefore, necessary, in the order of the vision, that the history of the witnesses be given, as introductory to their last and greatest work. But, as a preparatory step to the giving of this history, and to indicate their connection with the true church of God, in its relation to the Latin portion of Christendom, there must be a measurement of the temple, and the altar, and those who worship therein. Accordingly, there was given to John, as the representative of the true church, a reed like a rod, and he is commanded to rise and measure them. So the city which was seen in vision by Ezekiel was measured with a reed. So Zechariah saw Jerusalem measured, to ascertain its length and breadth. And so also John, in another place, declares that the angel who conversed with him had a golden reed with which to measure the city.

What do these things signify? They are given to teach us that the people of God are to be measured by his pure word of truth. The church is symbolized by a city, and is also the temple of God. And his word, which is the rule by which she must be measured, or tried, is fitly represented by the symbol of a golden measuring-reed. But that word is also like a rod, which is used for correction, or for destruction. To the nations it is now a rod of iron: but to the children of God, who are measured and corrected by it, it will be as a rod of an almond-tree, which, like the rod of Aaron, will blossom and bring forth fruit.

Not only the temple, but also its altar and worshipers were to be measured. Now, if a man be not spiritual enough to do this work, he will not be able to understand these figures. It may stumble some to be told that, in this vision, not only was John a figure of the church, but the temple is also the church, and, at the same time, they who worship at that altar in the temple are the members of the church. But these things are spiritual, and not material: and, therefore, if any child of God does not quite see how these things can be, let him rise up from the low and earthly to the high and heavenly. He will then understand the full import of these deep things of the Spirit, and that, in measuring his spirit, doctrine, and practice, by the perfect standard of the pure, spiritual teachings of the word of God, he is measuring the temple of God, with its altar, and one of its worshipers. For the spiritual man discerneth all things: and if we would thus judge ourselves, we should not be judged.

The court which was without the temple was to be rejected, and not measured. The reason assigned for this was that it was given to the nations. Yet this outer court appertained to the temple. This shows us that among the nations there have been a great multitude of those who professed the religion of Christ, and occupied a place in the nominal church, who were Christian only in name. They have been worshipers only in the outer court; and such they are still. It cannot be expected that they should even understand the mysteries of the kingdom of God. Why, then, should we undertake to measure them by that golden reed? Still, those outsiders have had a work to perform: they were to tread down the holy city of God. This they have done by persecuting his true people, by trampling on his most precious truth, and by doing despite to the Spirit of grace. More especially has this been done

by the tools and adherents of the church of Rome during the long period of her pride and power. That period, as given by the angel, is forty-two months. Each of those months contains thirty days, and each day is the symbol of a year. The whole time named, therefore, during which the holy city—the church of God—was to be trodden under foot by those heathens of the outer court, is twelve hundred and sixty years. The period commenced when the papal hierarchy was clothed with supreme power, by the edicts and code of the emperor Justinian, A. D. 540, and ended at the close of the last century, when the popedom was humbled, the code of Justinian abrogated, and the code of Napoleon adopted, restricting the civil power and jurisdiction of the pope to the states of the church in Italy. With that downfall of the temporal power ended the period during which that wicked church had trodden Zion in the very dust. Since then, although the spirit of the bloody sons of old Rome has been as venomous as ever, the ability to persecute and tread down the true and faithful followers of Jesus has been almost, if not quite, taken away. They are now but vipers, with their fangs extracted.

By this angel our Lord declares that he gives to his two witnesses the power and work of prophesying during the twelve hundred and sixty years of papal tyranny and persecution: but that prophesying would be in clothing of sackcloth. There have been various speculations, more or less absurd, as to who or what was meant by these two witnesses. Some have thought they were Enoch and Elias, in person: some have endeavored to show that they were the clergy and the laity: some have considered the time as literal, and the witnesses to be two eminent and faithful ministers of the word, who had arisen, or would arise. But these views are all erroneous. Bear in mind

that these things are figurative, and not literal; therefore, the two witnesses are not persons, but something personified. But what do they signify? The answer must be given from the words of Christ. See John v. 31-39. In these words he declares that his own testimony concerning himself was not to be relied upon as true—that is, valid or conclusive in establishing his claims as being the Son of God. He declares that there is another who bears witness of him, and that his testimony is true, or sufficient. Who was that? Not John the Baptist, although he bore witness to the truth; for Christ says, "I receive not testimony from men." No human testimony was sufficient to prove him to be the Christ. His miraculous works proved the truth of his claim; but these were as yet unrecorded. But, in verse 37, he tells the Jews who it was that bore the all-sufficient testimony. This was the Father, whose voice they had never heard, nor seen his shape; neither could they. But if they had believed his word, and had it thus abiding in them, they would have seen and felt the proof to be valid and conclusive. "Search the scriptures," says Jesus, "for in them ye think ye have eternal life: and *they are they which testify of me.*" Thus we have the plain and explicit declaration of our Lord that the scriptures were his witnesses. No other scriptures had then been written but the old testament, which was the word of the Father concerning Christ and his kingdom. In that testimony there were two grand divisions—prophetic types, as given in the law of Moses, and typical prophecy, having its double sense like the law, which was a shadow of things to come. The law and the prophets, therefore, are the two witnesses.

But there are some who insist that they are the old testament and the new. This cannot be; for the old testament is carnal, while the new is spiritual. But it

will be said that those things of the old testament had a spiritual meaning. That is granted: yet the spiritual meaning of those typical things is developed in the gospel. In fact, the new testament or covenant is the spirit of the old. Therefore, the two divisions or branches are type and prophecy; and these give one united testimony for Christ.

In perfect accordance with this exposition, Christ says by this angel of the covenant, "These are the two olive-trees, and the two candlesticks standing before the God of the earth." This is a distinct reference to the figure presented in the fourth chapter of the prophet Zechariah. We are there told that the prophet saw a candlestick, all of gold, with a bowl upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps; and two olive-trees by it, one upon the right side of it, and the other upon the left. When the prophet inquired what these were, he was told by the angel, "This is the word of the Lord." But he does not understand the answer; for he asks again, but in a different manner; and now he receives no answer at all, because he does not ask the question properly in saying, "What are these two olive-trees?" He, therefore, varies the question, and says, "What are these two *olive-branches* which through the two golden pipes empty the golden oil out of themselves?" Having thus put the question in the right form, fully recognizing the unity of the whole figure, embracing the candlestick, with its bowl, pipes, and lamps, and their several offices, as also the important fact that the two olive-trees were really *two branches of one tree*, the angel answers, after inquiring as before whether the prophet did not know what they were, "These are the two anointed ones" (literally, *sons of oil*), "that stand by the Lord of all the earth."

We see in this figure not only the unity of the two olive-branches or olive-trees, but also the intimate union of these with the church. These two sons of oil empty or pour the golden oil out of themselves through two golden pipes into the golden bowl upon the top of the candlestick, from whence it is distributed through seven pipes to the seven lamps. The golden candlestick is a beautiful and striking figure of the church of God. Seven are used to symbolize the seven churches of Asia, as the representatives of the whole church in seven distinct developments; but here in Zechariah it is presented in its entire unity. The bowl upon its top, with the seven pipes to the seven lamps, represents the ministration of the Spirit, which is signified by the golden oil: and this is derived, through two golden pipes, from the two branches of the good olive-tree of God's everlasting covenant.

Thus the word of God, in spirit and power, dwelling and operating in and through the true church, is symbolized by the two olive-trees, as the sources of the oil which imparts the light of heaven, and by the two candlesticks as the dispensers of that light abroad from the church, which is the light of the world. And these two witnesses of Christ—law and prophecy—stand and testify before the God of all the earth. During the supremacy of Antichrist over the nations, they prophesied in sackcloth—that is, in a state of obscurity and depression; the common people being generally deprived, by the Roman hierarchy, of the privilege of reading the scriptures; and the true church of Christ, through whom those witnesses prophesied, being in affliction and mourning under the persecuting power of the Man of sin. Still the power of God was with them, making them a source of terror and of torment to their enemies.

We are told that, if any one sought to do injury to the

witnesses, he was devoured by fire which proceeded from their mouth. How could the scriptures do this? Only by the ministration of the truth for the condemnation of the ungodly, which was executed in God's providence. For the true ministry is the mouth of the sacred oracles, and the word of God is fire. They, therefore, who would do violence to divine truth, or to those who declared it, would be slain by that fire of judgment.

They had power to shut heaven, that it should not rain upon the earth. This refers to the type of Elias, who had that power, and used it. Therefore, Elias in spirit is symbolized in these witnesses. But, in his case, it was the natural rain that was withholden, while here it is the spiritual rain of divine grace. If the rain of God's Spirit is no longer sent upon the nations, it is according to, and by the power of, prophecy, which is represented by Elias. They have also power over the waters to turn them into blood, and to smite the earth with all manner of plagues, according to their will. And here applies the type of Moses, who turned the waters into blood, and smote the land of Egypt with many other plagues. So the law of God, which was given by him, and which, in its essential spirit, is the rule of judgment, is now turning the nations, which are symbolized by waters, to blood; and the earth, by the power of the divine word, is smitten with all manner of plagues. Thus we see that, in spiritual things, those two pre-eminent men of God, Moses and Elias, are the symbols or types of the word of God; the spirit of the law being represented by Moses, and the spirit of prophecy by Elias. In the mount of transfiguration this was also seen in an instructive vision: for that scene was designed to give the favored disciples, Peter, James, and John, an exhibition of the glorious things of the Spirit, relating to this great day of the power and

coming of Christ, when the two witnesses, Moses and Elias, are prophesying, not as during the dark ages of papal rule, in sackcloth, but in the clouds of heaven.

SECTION VIII.

"And when they shall finish their testimony, the beast that ascendeth from the abyss will make war against them, and overcome them, and kill them. And their dead bodies will lie in the broad street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

"And they of the people, and tribes, and tongues, and nations, will see their dead bodies three days and a half, and will not permit their dead bodies to be put in graves. And the inhabitants of the earth will rejoice over them, and make merry, and will send gifts one to another; because these two prophets tormented those who dwelt upon the earth.

"And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those that saw them. And they heard a great voice from heaven, saying to them, Come up hither. And they ascended to heaven in the cloud; and their enemies beheld them.

"And at the same time there was a great earthquake, and the tenth part of the city fell, and in the earthquake there were slain seven thousand names of men; and the remainder were terrified, and gave glory to the God of heaven."—Chap. xi. 7-13.

When the witnesses should finish their testimony in sackcloth, they would be slain. The most proper reading of the passage would be, "When they shall be about to finish," &c. For the whole time occupied by those events which were connected with their death and resurrection was embraced in the twelve hundred and sixty days allotted for that testimony. We thus see that while they were dead they yet spake, and in their resurrection state

they finished their mission. War was to be made against them by the beast that ascended from the abyss of darkness—that is, the great antichristian power. The leading nation of that power was France: and it was there that the two witnesses were slain.

The revolution in France commenced in 1789. On the sixth of November, 1792, a discourse was pronounced in favor of atheism, which was applauded by the convention; and in November, 1793, it was declared by one of the atheists, that all religious worship had been suppressed in his section, even to the *idea* of religion. He added that he and his associates detested God; and that, instead of studying the scriptures, they learned the Declaration of Rights. On the seventeenth of October, 1795, all external signs of religion were abolished, and it was enacted that an inscription should be set up in the public burying grounds, declaring that death is only an eternal sleep.

"The Bible had passed out of the hands of the people, in all the dominions of Popery, from the time of the supremacy. The doctrines had perished, and left their place to human reveries. The converts were martyred. At length, the full triumph of the old spirit of corruption and persecution terribly arrived. In the year 1793, twelve hundred and sixty years from the letter of Justinian, declaring the Pope 'Universal Bishop,' the gospel was, by a solemn act of the legislature and people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French government, declaring that the nation acknowledged no God, the Old and New Testaments were *slain* throughout the limits of republican France. But contumelies to the sacred books could not have been wanting, in the general plunder of every place of worship.

In Lyons, they were dragged at the tail of an ass in a procession through the streets.

"A very remarkable and *prophetic* distinction of this period, was the spirit of frenzied festivity which seized upon France. The capital and all the republican towns were the scene of civic feasts, processions, and shows of the most extravagant kind. The most festive times of peace, under the most expensive kings, were thrown into the shade by the frequency, variety, and extent of the republican exhibitions. Yet this was a time of perpetual miseries throughout France. The guillotine was bloody from morn till night. In the single month of July, 1794, nearly eight hundred persons, the majority principal men of the state, and all possessing some respectability of situation, were guillotined in Paris alone. In the midst of this horror, there were twenty-six theatres open, filled with the most profane and profligate displays in honor of the 'triumph of reason.'

"But more formal scoffings were prepared by the express command of the government. On the first of November, 1793, Gobet, with the republican priests of Paris, had thrown off the gown and abjured religion. On the 11th, a 'grand festival,' dedicated to 'reason and truth,' was celebrated in the Cathedral of Notre Dame, which had been desecrated, and had been named 'the temple of reason;' a pyramid was erected in the center of the church, surmounted by a temple, inscribed 'to philosophy.' The torch of 'truth' was on the altar of 'reason,' spreading light, &c. The National Convention and all the authorities attended this burlesque and insulting ceremony.

"In February, 1794, a grand fête was ordered by the convention, in which hymns to liberty were chanted, and a pageant in honor of the abolition of slavery in the colonies was displayed in the 'temple of reason.' In June, another festival was ordered—to the Supreme Being; the god of *philosophy*. But the most superb exhibition was the 'general festival' in honor of the republic. It was distinguished by a more audacious spirit of scoffing and profanation than all the former. Robespierre acted the 'high priest of reason' on the day, and made himself con-

spicuous in blasphemy. He was then at the summit of power—actual sovereign of France.

"That day had passed the sentence upon his iniquities. It was remarked, even then, that, from the time of that most impious feast, his fortunes turned. The 14th of July was the date of the festival. On the 28th, Robespierre was a mutilated trunk, with all France exulting over his body. A single fortnight had separated the throne and the scaffold."—*Croly*.

Thus were the witnesses slain in France—the broad street of mystical Babylon, the great city of nations. The scriptures became a dead letter, and lay like dead bodies, unburied, and treated with indignity and contempt, in that highway of Christendom. Had they been buried, they might have been, for at least a short time, forgotten. But, although they were killed, they were far from being lost to the sight or memory of the nations.

The great city is here said to be spiritually called Sodom and Egypt, and it is also declared that in that city our Lord was crucified. We see that here are four distinct types, either expressly named or implied, as representing the same great city, namely, Babylon, Sodom, Egypt, and Jerusalem. We find it called Babylon in several other passages of the Revelation; and, in chap. xvii. 18, the angel expressly declares it to be "that great city which reigneth over the kings of the earth." It is spiritually called Sodom in Isa. i. 9, 10, and Egypt in Isa. chap. xix. And the fact that our Lord was crucified at Jerusalem shows conclusively that that city is also a type to represent this great city, where he has been crucified spiritually—crucified afresh, and put to open shame.

In corrupt, apostate Christendom, we behold the complete fulfillment of these four grand types. In her sins, and in her swift-approaching doom, she is like ancient Babylon, only on a more extended scale. In the same

sense, she is spiritual Sodom; and God will soon rain upon her snares, fire and brimstone, and a horrible tempest: this shall be the portion of her cup. In pride and oppression, she is like ancient Egypt; and her armies, with their chosen captains, will soon be overwhelmed and destroyed in the Red Sea of trouble and war. And as vengeance came upon Jerusalem to the uttermost, and she, being desolate, did sit upon the ground and mourn, so shall it soon be with God-forsaken Christendom.

During three days and a half—meaning three years and a half—that those dead witnesses lay unburied in the grand thoroughfare of Christendom, the inhabitants of the earth rejoiced over them, and made merry, and sent gifts one to another. Why this general rejoicing? It was because these two prophets, the law and the testimony, which had so tormented these wicked men, were now dead. The reproofs and denunciations of the Bible and its true and faithful ministers against their sins, which had so long disturbed their consciences and alarmed their fears, they fondly and vainly dreamed would now be heard no more. Now they might do as they pleased—abandon themselves to every vice, give a loose reign to every base passion, and revel in licentiousness, without fear or control. For, had not their profound philosophers proved, and their wise and sagacious statesmen decreed, that God was a chimera, the Bible a fable, Christianity an imposition, and death an eternal sleep?

But, ah! their triumphing was short, and their rejoicing soon at an end. Those dead witnesses, like their great Master, revived again. After the expiration of three years and a half, reckoned from December, 1793, on the 17th of June, 1797, Camille Jourdan, in the "Council of Five Hundred," brought up the memorable report on the "Revision of the laws relative to religious

worship." It consisted of a number of propositions, abolishing the restrictions on public worship:—"First, that all citizens might buy or hire edifices for the free exercise of religious worship. Second, that all congregations might assemble by the sound of bells. Third, that no test or promise of any sort, unrequired from other citizens, should be required of the ministers of those congregations. Fourth, that any person attempting to impede, or in any way interrupt, the public worship, should be fined, up to five hundred livres, and not less than fifty; and that, if the interruption proceeded from the constituted authorities, such authorities should be fined double that sum. Fifth, that entrance to assemblies for the purpose of worship should be free to all citizens. Sixth, that all other laws concerning religious worship should be repealed."

We may well believe that, after the war that had been waged against the Bible and its religion, resulting in its complete suppression for a time, such a change could not have been so speedily brought about without special Divine interposition. Accordingly, we are told that the Spirit of life from God entered into those slain witnesses, and they stood upon their feet. In other words, by the direct exertion of the power of God, the sacred scriptures were reinstated in their former standing. And thus they triumphed over their foes, who, on beholding this signal triumph, were filled with great fear. Those frantic multitudes, who had rejoiced so much over the killing of the Bible, now saw it restored to its former life and position as the prophesying power of God and the supreme law: and, therefore, they might well tremble.

But the triumph of the witnesses, by their resurrection, was soon made far more glorious. The mandate came forth from the God of heaven, saying to them,

"Come up hither." This is the same command that had been given to John, as recorded in chap. iv. 1, and is equally figurative in its meaning. They obeyed the mandate, and ascended up to heaven in the cloud, while their awe-struck enemies beheld them. By this ascension to heaven we are to understand a great spiritual elevation or exaltation. And at the close of the last century, when the twelve hundred and sixty days were fulfilled, the scriptures were raised, by the hand of God, to a position of honor and commanding influence, such as they had never occupied before. Bible societies were established, and thousands and tens of thousands of copies of the sacred Book of God were published and scattered throughout the world: while the Holy Spirit attended this publishing abroad of the living word, making it a savor of life to multitudes.

While the death, resurrection, and ascension of the two witnesses were occurring, there was a great earthquake. In other words, there was a great political convulsion and revolution. The tenth part of the city fell. France is here called the tenth part, because it was one of the ten kingdoms into which the Roman empire was divided after its invasion and overthrow by the barbarian Goths, Vandals, and Huns. In this great revolution, both the civil and ecclesiastical power of that kingdom fell. In the earthquake seven thousand names of men were slain. Seven thousand persons of title and dignity were slaughtered by the bloody hand of those frantic republican Frenchmen. Those who thus perished were not all adults, nor all males, though they are here called men. But, though of various ages and of both sexes, all were persons who had inherited, or had won for themselves, *names*, or titles of distinction. The remainder were terrified, and gave glory to the God of heaven. They were astounded at the tremendous consequences which resulted from the acts of France in denying the being of God, and trampling his

word in the dust; and were filled with fear and awe by beholding the manifestation of his justice and power in the events of that hour or time, and hence were *compelled* to acknowledge his mighty hand, and thus to give him glory.

SECTION IX.

"The second woe is past; behold, the third woe cometh quickly.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he will reign for ever and ever!

"And the four and twenty elders, who sat before God on their seats, fell upon their faces, and worshiped God, saying, We thank thee, Lord God Almighty, who art, and wast, and art to come, that thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and shouldest destroy those who destroy the earth.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."—Chap. xi. 14–19.

The prophetic history of events connected with the eastern or Greek empire, from the era of Mohammed down to 1844, forms the subject of the fifth and sixth trumpets. Then commences the mission of Elias, the rainbow messenger, introducing the seventh trumpet. But, before the seventh angel sounds, the prophecy goes back and brings down the history of the two witnesses, as connected with the western or Latin empire. This being accomplished, the times being fulfilled, and the

two witnesses prophesying from the cloud, in the mission of Elias, the announcement is made that the second woe is past, and the third cometh *quickly*; which plainly shows that only a very short space of time elapses between the close of the period of the sixth trumpet and the sounding of the seventh. As the latest possible point and true date for the commencement of that period, is that of the siege of Constantinople, in the spring of 1453, and as three hundred and ninety-one years from that point ended in the spring of 1844, it follows, as a necessary conclusion, that the seventh angel began to sound in the autumn of that year.

The effects resulting from the sounding of that last trumpet now demand our attention. And, as the first result, great voices, uttered in heaven, declared that the kingdoms of this world have become the possession of our Lord, and of his Christ. In what heaven are those voices uttered? Not in that literal, local heaven to which Christ ascended, which is called by the apostle Paul the third heaven. For, not only does the symbolic nature of these descriptions forbid such a view, but, if it were in that distant locality, the dwellers there are those who declare that the kingdoms of that world have become the kingdom of God. Now, that celestial region, where angels dwell, was never anything else but his kingdom. Yet they who utter those great voices say "*this world*," evidently meaning the world where they dwell. But, by universal consent, this passage is understood to be speaking of earthly kingdoms. Therefore, those voices are heard on the earth, as it respects locality, though in the heaven of the Spirit—that is, in the spiritual region or atmosphere of the true church of God. They who utter those voices are the standard-bearers of his word: and, since the autumn of 1844, that grand proclamation has

gone forth from the spiritual heights of the church of Mount Zion.

But how did the kingdoms of the world become the kingdoms of God? Not by the conversion of the world, for, although many are professedly looking for that "good time," they have no warrant in the word of God. And no man can teach that doctrine without perverting the scriptures, and making himself a false prophet. The only way in which these earthly kingdoms can become the kingdoms of God and of Christ is by the closing of the times of the Gentiles, when that lease which earthly governments had from God expires by limitation. Then God resumes the full and sovereign dominion of the whole earth, confers it upon his Son, and, by the agency of his true church, proclaims that stupendous fact to the world; making demand of full surrender. But, inasmuch as this demand will not be complied with willingly, it will be enforced by God's mighty judgments—war, famine, pestilence, and destruction. For Christ and his redeemed people will reign on the earth for ever and ever.

As further proof of the truth of this interpretation, consider what follows. The twenty-four elders seated before God prostrate themselves upon their faces in adoration, giving him thanks that he has taken to himself the supreme dominion of the earth, and commenced his everlasting reign. It has been sufficiently shown already that those elders symbolize the whole ministry of the word. Their adoration and declaration signifies that the whole word, as truly declared in this day, prompts to a reverent and thankful acknowledgment of the momentous fact that the great and glorious day of God has come. And the professed minister of Christ who will not receive and joyfully proclaim that truth has no part in his kingdom.

But those elders continue their important declaration. They say that the nations were angry. This refers especially to that general ebullition of malice and rage which was drawn forth by the closing message of the gospel dispensation, which heralded the advent of the day and kingdom of God. Wherever that voice of the roaring Lion of Judah went forth, the masses of the people were filled with a frenzy of excitement, and became like incarnate fiends of hell. And even the ministers of the various churches, both catholic and protestant, exerted themselves to excite the hostility of the people against that message, and against those who proclaimed or believed it. In a number of instances, those wolves in sheep's clothing were at the head of raging crowds who mobbed the assemblies of those who were looking for that blessed hope. Nevertheless, the great day of God was ushered in, and the third woe is now pressing hard upon those nations who were so angry. The elders say, "Thy wrath is come." This signifies the final indignation of the Lord upon all nations, and his fury upon all their armies, as declares the prophet Isaiah. The time for the dead to be judged has also come. They are judged while dead, and not after the resurrection, except as it respects the carrying into effect of the judicial decision, in its final execution. It is also declared that the time has come for God to give reward to his servants the prophets, and to the saints, and to all who fear his name, both small and great. It is not true, therefore, that they received the crown of eternal life, and a seat in heaven, at their death. No: the reward is given at the resurrection of the just, which follows the judgment of the dead. That glorious consummation is near.

But there is another important item in the declaration of those elders. It is that the day has come for God to

destroy those who destroy the earth; or, as it might be rendered, spoil those who spoil the earth. The nations of the world, with their corrupt rulers, civil and religious, have long been spoilers of everything good upon the earth. This may be denied: but it is no new thing for those who abuse and pervert the mercies of God to call evil good, and good evil. Yet names can never change the nature of things. The kingdoms of the world, and ecclesiastical rulers, have corrupted their way upon the earth, as it was in the days of Noah; and, therefore, as then so now, the earth has been filled with violence. They have been spoilers of the gifts of God's bounty, and destroyers of his heritage. But the day of their mighty and terrible doom has come,

Which hangs above them like a gloomy cloud,
Surcharged with fire and brimstone, hail, and blood.

When the seventh angel has begun to sound the trumpet, and those voices in the spiritual heaven have proclaimed the fact that the day of God's kingdom has come, and the elders around the throne have given thanks and adoration, and declared those great things which we have been considering, the temple of God is opened in heaven. What is the temple of God? Paul declares, plainly and repeatedly, that it is the church. The opening of the temple, therefore, signifies the opening of the church. But was not the church opened by our Lord and his apostles? It was: but Babylon has spoiled that church; for there was a great apostasy, and the Man of sin has been revealed sitting in the temple of God. The people of God—the spiritual Israel—have been carried away into captivity in spiritual Babylon. But the day of their final deliverance and restoration having come, they

are to return from their captivity and bondage in the mystical Babylon, and worship the Lord in the beauty of holiness in his temple at Jerusalem. This glorious gathering of the true children of God is accomplished in the dispensation of the fullness of times: and, as that is a new dispensation, it necessarily involves the opening of a new church, or rather, the church *restored* upon its original foundation; for no man can lay any other. See 1 Cor. iii. 10, 11. The temple built by Solomon was a type of the gospel church. So, also, the second temple, built when the Jews returned from Babylon, was a type of this church of the last days. And as that temple, though inferior to the first in material splendor and magnificence, was to be the recipient of greater glory than that of the former, by the coming of the Messiah, so this spiritual temple, the church of Mount Zion, built up by those who return from corrupt Christendom, although in numbers, wealth, and outward splendor, it may be as nothing in comparison with the church of former days, shall be crowned with far greater glory at the appearing of her Lord.

When the temple of God has thus been opened, it is seen to contain the ark of his covenant. This was literally true of the typical temple, as also of the tabernacle which preceded it. In both, the ark or chest which contained the tables of the covenant was placed in the holy of holies, or most holy place, within the second vail. See Heb. ix. 3, 4. And in both was shadowed forth the great fact that in the most spiritual and holy recess of the true church of God is the spiritual ark or dwelling-place of his everlasting covenant. This may now be seen by all who have the least spiritual discernment; for the most holy place is now opened, the second vail is removed. The introduction of the gospel, in connection with our

Lord's first advent, took away the first vail, and disclosed to view a part of the deep things of God: but the dispensation of the fullness of times, in connection with the second advent, unfolds all things. So Paul declares, "For we know in part, and we prophesy in part: but when that which is perfect is come, then that which is in part shall be done away." By this he meant that he and the others engaged in preaching the gospel to the nations understood a part only of the writings of the holy prophets, and proclaimed only what they knew: but when, in the judgment dispensation, all things which God had spoken by all the prophets should be restored, the gospel dispensation should be done away. This is identical with the finishing of the mystery of God.

The effects resulting from this opening of the temple of the latter-day church are described as lightnings, and voices, and thunderings, and an earthquake, and great hail. These figures have been already explained, with the exception of the hail. By lightnings the reader will understand sudden, intense flashes of divine light from God by the power of his Spirit, in the exhibition of his truth for judgment. Voices are utterances or proclamations of the word by human agents. Thunders signify the agitations and commotions in the moral world, produced by the Spirit and power of divine truth. And the earthquake is the shaking and upheaving of the political systems and powers of the world. But what are we to understand by that great hail? Compare Ps. xviii. 12, 13; Isa. xxviii. 2, 17, and xxxii. 19; Ezek. xiii. 11, 13. From these passages the intelligent reader will not fail to see that the hail, in its blasting and crushing power, is a striking and appropriate figure to represent the wrath of God poured out in his judgments on the wicked. As the hail-storm destroys the fruits and vegetation of the earth, so, by his

word, Spirit, and providence, will God blast and destroy the nations.

PART VI.

THE DRAGON AND THE BEASTS.

SECTION I.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried out in travail, and agonized to bring forth.

"And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman that was about to bring forth, that when born, her child should be devoured.

"And she bore a male child, who was to rule all nations with a rod of iron: and her child was caught away to God, and to his throne. And the woman fled into the desert, where she hath a place prepared of God, that they may sustain her there a thousand two hundred and sixty days."—Chap. xii. 1-6.

We are here presented with a new and distinct vision, commencing with the era of the apostolic church. The true church of Christ is, without doubt, the woman clothed with the sun, standing upon the moon, and having on her head a crown of twelve stars. The sun with which she is clothed is the image of God, whose grace and

glory, by his Spirit, constitute the spiritual robes of his true people. The moon, which reflects the light of the sun, represents the word of truth, which reflects the light of the Spirit upon the darkened understandings of men. It is on that, as a foundation, that the true church stands. And those twelve stars that were seen in her crown, are symbols of the twelve apostles.

This symbolical woman is described as being in the pains of childbirth, and crying out in her pangs. And, if ever the church was in a condition to be thus represented, it was surely so during the time of labor and suffering that followed its first establishment by the apostles, down to the era of Constantine. As it respects the nature of that travail, see 1 Cor. iv. 15, and Gal. iv. 19. In the latter of those two passages, Paul declares to his little children of the church of Galatia that of them he travailed in birth till Christ should be formed in them. This would be a perfect development of Christian character—in other words, *Christian perfection*. To that perfection the Galatian church had not yet attained; and in this they were like the Corinthians, to whom Paul says, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it." So, also, to the Hebrews, he compares the first principles of the oracles of God to milk, suitable for babes; while the strong meat, with which he was laboring to feed them, was for those of full age, whose senses had been so exercised by use that they were able to discern good and evil. This perfection of Christian character, which could not be developed in the offspring of the church without much sore travail, would, of course, give a controlling power and influence wherever the word of God should be preached.

But, at the same time, another portentous sign or symbol appears in heaven—a great red dragon, having

seven heads and ten horns, and seven crowns upon his heads. That dragon is elsewhere declared to be that old serpent, the devil, and Satan. But it is not true that Satan, the chief of the fallen angels, has literally seven heads and ten horns. We must seek, therefore, for the meaning of those things as emblems. The apostle calls him the prince of the power of the air, and declares that he was then working in the children of disobedience. And our Lord repeatedly calls him the prince of the world. See John xii. 31, xiv. 30, and xvi. 11; Eph. ii. 2. If he is the prince of the world, he must certainly rule the world; and, therefore, wicked rulers are only his servants; and if he works in the children of disobedience, he evidently must work in and through those rulers, as his agents and instruments. This, therefore, is the meaning of the symbol:—the body of the dragon consists of the wicked nations of the Roman empire; the red color denotes their sanguinary character as warlike nations, relying on the arm of brute force—red being the color of fire and blood; the seven heads are the seven powers or forms of government in ancient Rome—*kingly, tribunate, consular, decemvirate, triumvirate, imperial, and exarchate*; and the ten horns are the ten kingdoms that arose from the barbarian invasion and division of the empire. As the time for those kingdoms to rule had not then come, the crowns, which denote the reigning power, were not upon the horns, but upon the heads, of the dragon.

His tail drew the third part of the stars of heaven, and east them to the earth. What is signified by the tail we may learn from Isa. ix. 15:—"The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail." Those lying prophets, who constituted the tail of the dragon, were the doctors of the church of Rome, who, from the era of Constantine to that of Justinian,

drew the ministry of Christ into error, and subjected them to the dominion of the papal power.

While the church was in travail, the dragon stood before her in a threatening attitude, to devour her child as soon as born. Old Satan, who instigated and actuated those wicked rulers, was determined that no manifestation of the power of Christ should be permitted. For well he knew that if Christ should prevail, his kingdom would be demolished. He therefore sought to destroy, by the bloody hand of persecution, the offspring of the church; just as Herod had previously sought the life of the infant Savior.

But at length the much-desired object of the toiling, suffering church was attained. She brought forth a male child, who was destined to rule all nations with a rod of iron. In other words, there was developed from the Christian church a pure ministry of the word, in which would dwell the power of Christ, and which, in later times, should rule the world in judgment. Had that power been exerted then, the nations of the world would have utterly perished: but the purposes of God could not have been accomplished. And the dragon would soon have devoured that child of the church, had not God taken him under his special protection, which is signified by his being caught away to the throne.

All this is in harmony with the great Prototype, to which there is a manifest allusion. As Christ, in person, ascended to the throne of the Father, to remain in the heavens until the judgment day, when his foes are made his footstool, so with the spiritual Christ, brought forth by his church in the midst of persecutions and afflictions, and symbolized by this male child. He, too, was withdrawn from the world, to be, as it were, held in reserve until the great day of the manifestation of all the living children

of God, when, from that throne to which he was elevated, he speaks as the oracle of the King of kings, in the mission of Elias.

Some suppose that man-child to be Christ in person. But that this view is erroneous appears evident from the fact that the Revelation is a prophecy of those events which were future; and also from the absurdity and incongruity of regarding the woman as a *figure*, as she unquestionably is, and at the same time understanding what is said of the ascension of her son in a *literal* sense. And the very fact that the woman is a symbol of the Christian church, which is evident from the twelve stars of her diadem, is sufficient to decide the point. Christ himself is not the offspring of the Christian church, but is her Lord and Master.

Neither was the emperor Constantine that man-child, as some have absurdly supposed: for he was not brought forth to rule all nations with a rod of iron, nor was he caught up to the throne of God. Nor does this symbol represent any particular individual, of any age of the world: for as the woman is the whole church of God, so the man is the proper emblem of the ministry. Thus, while the Man of God is the ministry of truth and righteousness, the Man of sin is the ministry of error and iniquity. When brought forth by the primitive church, the faithful and true ministry was but a little child: but in the fullness of times he has the strength and vigor of manhood; and, speaking the word of perfect truth from the throne of God in Mount Zion, he will rule the nations with the iron rod of judgment.

After the birth of her son, the woman fled into the desert, where a place for her abode was prepared of God, that she might there be sustained or fed twelve hundred and sixty days. Or, laying aside the figure, the church

of Christ fled into retirement and obscurity, away from the busy haunts of men and the presence of the bloody imperial power of Rome; in which condition she was to dwell, and be nourished with spiritual manna, twelve hundred and sixty years—from 540 to 1800.

What a change from the state of things existing in the days of the apostles! Then the church was laboring and suffering in the highest and most public places of the Roman world—a spectacle to angels and men. The gospel was within a few years proclaimed among all nations. Their sound went out into all the earth, and their words to the utmost limits of the known world. But when the mystery of iniquity was revealed, and the edicts and laws of the emperor Justinian had subjected the Roman world to the dominion of the pope, real Christians were obliged to hide themselves in the desert.

SECTION II.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; nor was their place found any more in heaven. And the great dragon was cast out, the old serpent, called the Devil, and Satan, who deceiveth the whole world: he was cast out upon the earth, and his angels were cast out with him.

“And I heard a loud voice saying in heaven, Now is come salvation, and power, and the kingdom of our God, and the authority of his Christ! for the accuser of our brethren is cast down who accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath a little period of time.

"And when the dragon saw that he was cast upon the earth, he persecuted the woman who bore the male child. And to the woman were given two wings of a great eagle, that she might fly into the desert, into her place, where she is nourished for a time, and times, and half a time, from the presence of the serpent.

"And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away by the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast from his mouth.

"And the dragon was enraged against the woman, and went to make war with the remainder of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."—Chap. xii. 7-17.

A mighty war was waged in heaven, between Michael the archangel and the dragon,—the former leading the holy angels, and the latter being the leader of those apostate angels who kept not their first estate. This was a contest, on the part of Michael, to drive the dragon out of heaven, and on the part of the dragon, to retain possession there. The result of the struggle was that the dragon and his angels were cast out from heaven to the earth. This must not be literalized. It is a symbolical representation of the great spiritual war between the powers of light and of darkness, for the possession of the spiritual heaven, or throne of power in the church; a war which began in the days of Christ's first advent, and will not be ended until Satan is bound and cast into the abyss, when he will no longer be able to make war upon the saints.

That Satan had possession and power in the high places of the Jewish church is evident from the fact that the dignitaries of that church, the scribes and priests, united with pagan Rome in crucifying the Lord of glory. After that, the life of his apostles was a continual aggressive war against the kingdom of Satan: and, although

they, too, were slain as martyrs, they had the heavenly host as helpers in the struggle. Paul says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spirits of wickedness in the heavenly places." This passage shows the nature of the war in heaven; for those spirits of wickedness in the heavenly places of the church were identical with the dragon and his angels. Without the aid of the angelic host, the apostles and primitive Christians could not have sustained the conflict: but with that help from above, the battle was brought to a successful issue, and the false apostles and deceitful workers—agents of the prince of darkness—were driven from their position of power and influence in the things of religion. The true church of Christ was at length freed from the wiles and machinations of Satan within the spiritual heaven. No longer would she be vexed by the presence of unclean spirits, profaning and perverting the things of God.

A loud voice in heaven declared that now had come salvation, and power, and the kingdom of God, and the authority of Christ. Where had these glorious things come? Not upon the earth, for the devil had now been cast to the earth with his angels, making the world a Pandemonium. But, as the heaven of the church had been delivered from the baleful presence of those wicked spirits, it is manifest that within that spiritual region had been exhibited that salvation and power, and there had been made manifest the kingdom of God in its spirit, and the authority of Christ the great Deliverer. The accuser of the brethren, who had brought false charges against them before God continually, was now cast down. From foes within, as well as without, the church had been harassed and malignèd; all the fiery darts of the adversary

had been hurled against the faithful witnesses of Christ; and every effort within the compass of the devil's power had been put forth to ruin the church and overthrow the gospel of Christ. But all these assaults had been repelled; all the devices of the grand enemy of truth and righteousness had signally failed. The saints had overcome him by the blood of the Lamb, and by the word of their testimony. They had borne witness to gospel truth in the midst of fiery trials and persecutions, not valuing their lives, but sealing their testimony with their blood. While dying the death of martyrs, they had overcome; the church was disenthralled. Therefore, the dwellers in that spiritual heaven were called upon to rejoice.

But woe to the inhabitants of the earth and of the sea! for the devil had come down to them. Here we may plainly see the figurative character of these representations. Were this language designed to be understood literally, no distinction would be required between the inhabitants of the earth and those of the sea. We know of no *inhabitants* of the sea except fishes and sea-monsters. Certainly, human beings do not dwell in the sea: and, though they may pass over it in ships, they are not its inhabitants. But let the reader bear in mind that, while heaven is the symbol of spiritual things, the earth is made a figure of civil and ecclesiastical polities, and the sea represents the world of humanity, viewed without respect to law and order. To the inhabitants of the Roman earth, and the tumultuous masses of the nations, the devil had come down, in his fall from the spiritual heights of the church of God, having great wrath because he knew that he had a comparatively short space of time in which to work. More than four thousand years he had ruled the wicked world as a prince, and had finally made his nest in the church of Christ. But now the power

of Christ for salvation, as put forth by Michael and the angelic host, in conjunction with the word of Zion's testimony, had been too potent for him. He could no longer make war against the Spirit and word of God in the church; but the remainder of his work must be done outside. And, as Satan understands the scriptures much better than do his ministers, he knew that a limited period only remained for him to accomplish his last and most mischievous work before the great day of the final triumph of Christ and his people. He was, therefore, filled with rage, and determined that if he could not rule the church, he would do his utmost to destroy it.

He now commenced a series of bitter persecutions against the woman that had borne that male child. These persecutions continued, with intervals of abatement, till the era of Justinian. But, in the conversion of the pagan invaders of the Roman empire, she received the aid of two wings of a great eagle, while flying away into the desert. In other words, in consequence of these conversions, the two wings of the Roman empire—the eastern and the western—became permanently Christian, at least in name, and their power and influence were used, in the providence of God, to aid the true church in escaping from the presence of the persecuting dragon. The conversion of those barbarian conquerors of the Roman empire was accomplished at the commencement of the sixth century. As most of them were at first opposed to the doctrines and the usurpations of the church of Rome, a period of more than thirty years passed before the final enthronement of the papal system, when they ceased their hostility, and became champions and supporters of the sovereign pontiff. During that interval, the true church of Christ was fleeing into the desert from the coming storm.

The same period of time, during which the church was to dwell in the desert, which is before called twelve hundred and sixty days, is here called a time, and times, and half a time. A time, in this prophecy, signifies a year, consisting of twelve months of thirty days each; that is, three hundred and sixty days. We have in this place, first one time, then two times,—for the word is in the *dual* number, signifying two,—and then half a time; making three and a half of those symbolic times, which, multiplied by three hundred and sixty, gives a product of twelve hundred and sixty, as above.

As the church was fleeing from the presence of the serpent, he cast forth a flood of waters from his mouth, for the purpose of sweeping her away. This flood is an emblem of the power and influence of Satan, which was exerted through those politico-military rulers of the Roman empire who were subservient to his cause, and acted as his instruments or agents. But the earth opened her mouth and swallowed that flood; and thus the woman was helped, and escaped the threatened destruction. This signifies the aid which was extended to the church by those princes and governments that were moved to protect the Christians from the desolating flood of the devil's military power.

Finding all these efforts unavailing for the destruction of the church, and that she still lived, in spite of all his malice and power, he became exceedingly enraged, and set about his last grand work of making war against the remnant of her seed. And it may truly be said that, in the counterfeit church which he has caused to be established, with its mighty ruler—who blasphemously claims to occupy the chair of Saint Peter, and to be the vicerent of God—seated in the throne of the dragon in Rome, there has been exhibited the consummation of

iniquity, and the master-piece of Satan's work. In the two beasts and the image, which constitute the subject of chap. xiii., we behold the results of that war upon the remainder of the woman's seed.

SECTION III.

"And I stood upon the sand of the sea, and saw a beast arise from the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon that gave power to the beast: and they worshiped the beast, saying, Who is like the beast? Who is able to make war with him?

"And there was given to him a mouth speaking great things and blasphemies; and power was given to him to practice forty-two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven.

"And it was given to him to make war with the saints, and to overcome them: and power was given him over all tribes, and tongues, and nations. And all who dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

"If any one have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that slayeth with the sword, must be slain with the sword. Here is the patience and the faith of the saints."—Chap. xiii. 1-10.

In order to understand this important portion of the prophecy, it is necessary, in the first place, to consider the position occupied by John in the vision. He stood upon the sand of the sea. This is the boundary that

divides the sea from the land: and as the whole scene is symbolical, the seer represents the true church standing in a commanding position, on the dividing line between the governments and the nations, as fixed by the irrevocable counsels of God, where she might best observe and scrutinize the events occurring in both.

He saw a beast arise from the sea. Both in this prophecy and in that of Daniel a beast is made the symbol of an earthly kingdom or empire. This beast, therefore, represents a governmental system or power that was to arise from the great sea of nations. It has, like the dragon, seven heads and ten horns. But, unlike the dragon, who had seven crowns upon his heads, and none upon his horns, the beast has ten crowns upon his horns, and none upon the heads. And yet these heads and horns of the beast are identical with those of the dragon. Why, then, this difference with respect to the crowns? It is because the dragon symbolizes the governments composing the whole Roman empire from first to last, as distinct from the papal system, and in its politico-military aspect only: whereas that ecclesiastical system, clothed with all the power of the dragon, is represented by the beast. As has been before shown, the seven heads of the dragon signify the seven distinct forms of government which bore rule in Rome before the papal dominion was established, and before those kingdoms founded by the barbarian conquerors of Rome had obtained their power to rule. Hence the crowns, which denote the reigning power, were upon those heads. But when those ten kings had begun to bear rule, and had identified themselves with *papal* Rome, the crowns properly belonged to them.

The first of those kings that united his interests with the popedom, was Clovis, the king of the Franks. He was made consul at Rome, by the pope, in the year 510,

and from that time the government of France has been regarded as the "Eldest Son of the Church." By the year 540, when the edict and code of Justinian went into full operation, making the pope the supreme ruler over all churches and nations, those ten kings had ceased their opposition, and had become the supporters of the papacy. Identified thus with the Roman Antichrist, they are properly symbolized by the crowned horns of the beast. Nothing remained to those forms of government signified by the seven heads, which were embodied and continued in the papal dominion, but the names of blasphemy—that is, those blasphemous titles and appellations wherewith the dignitaries of the church and of the state are flattered by their servile tools and sycophants. His Holiness, His Grace, His Eminence, His Majesty, His Reverence, His Highness, His Excellency, Most Sacred, Most Illustrious, Most Reverend, Right Reverend, and Reverend, are some of those names or titles which properly belong to God; and, being applied to poor, puny, sinful men, are names of blasphemy.

The beast was like a leopard. In the prophecy of Daniel, the leopard is a symbol of the Greek empire, and denotes the leopard character—beautiful in appearance, but wily, active, and treacherous. Such was the character of the Greek empire, and such, also, was that of papal Rome. His feet were like those of a bear—the symbol which, in Daniel, represents the Persian empire in its ferocious and destructive character. And, as the bear tears its victims with its terrible claws, so have the nations been torn by the instruments of death and destruction wielded by the rulers of Christian Rome. His mouth was like that of a lion, which was used to represent the empire of Babylon. Like proud, boasting Nebuchadnezzar, the pontiffs and cardinals of Rome

gloried in the strength and perpetuity of their power, fondly dreaming that their mountain was immovable and eternal. From that boasting mouth at Rome have been thundered forth edicts, bulls, and anathemas, like the voice of a roaring lion, and the nations have been made to tremble. For they verily believed that the pope was the mouth of God!

We are told that the dragon gave him his power, and his seat, and great authority. The power of the imperial and kingly governments of the Roman empire consisted mainly in brute force. Hence the power conferred upon the papacy by the empire was of a politico-military character, and gave that system the ability to coerce by violence and fraud. The seat of the dragon, or, in other words, the seat of empire, was the city of Rome, where the Cesars had reigned, and where the popes have since ruled the world. They have exercised great authority, because emperors and kings were pledged to second the will and behests of "His Holiness"—their sacred and rightful lord and master!

John tells us that he saw one of the heads of the beast wounded as it were to death, and that the deadly wound was healed. That head was the *imperial* form of government; the deadly wound was inflicted at the fall of the empire of the west, in the year 476; and the healing of that wound was the restoration of imperial power in the popedom, and in those who were crowned emperors under it. All the world wondered after the beast—not as a beast, but, as they regarded it, the Colossal Power of the earth—the most sacred, wise, and mighty system ever established, and worthy of the homage and admiration of all nations and all ages.

The world worshiped the dragon that gave power to the beast, and worshiped the beast also. And where is the

nation that has not idolized military power and prowess, and adored the spirit of war, which, in general, is only another name for legalized murder? Or where is the people that has not bowed down and revered the political systems and tyrannical rulers in the Roman empire? And the papal system, clothed with supreme power by the great Roman dragon, and having the "eternal city" of the seven hills for its grand capital—how have the nations revered and worshiped it! In the intensity of their idolatrous devotion to the papal hierarchy, they have been ready to cry out, "Who is like our holy father and his thousands of holy priests? Who is able to resist their power and authority?" For the ignorant and infatuated millions imagined that the power which was derived from the great red dragon came directly from the God of heaven.

A mouth was given to the beast, speaking great things and blasphemies. Unquestionably, the mouth of papal Rome is her ministry or priesthood; for through the ministry, including the pope, she has ever spoken. And that ministry has, from first to last, uttered blasphemy and errors of the greatest magnitude against God, and against truth and righteousness. Power, also, was given to the beast to practice forty-two months. In other words, he was enabled by the power derived from the dragon, and by permission of the great Controller of human affairs, to carry on his abominable work of deceiving and spoiling the nations for that period of time. Forty-two months are equivalent to the twelve hundred and sixty days during which the church was in the desert and the witnesses prophesied in sackcloth. This period, as we have seen, began with the era of the Justinian code, which gave the popedom its supremacy, and closed with the eighteenth century and the abrogation of that code,

when the code Napoleon was substituted, which restricted the sovereignty of the Roman pontiffs to the states of the church in Italy.

The beast opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven. To teach that the virgin Mary is the mother of God, is to blaspheme that holy name of God which expresses his self-existence and eternity: for such a being can have no mother. And the idea that a child of the dust is the parent of that God who created not only her, but also the whole human race and the world, is preposterous: to utter it is blasphemous. Nor is it less blasphemy to teach, as Rome's priesthood have, that God sanctions those doctrines of demons which they inculcate, or those iniquitous practices of which they are guilty in secret. The tabernacle of God is Zion—his true church, consisting of all those who fear him and work righteousness. That church has been, and still is, blasphemed by those bloody-minded vipers. The dwellers in heaven—the children of light, of all ages and nations—have been regarded as heretics, out of the pale of the holy catholic church, and anathematized as children of Belial.

It was given to the beast to make war with the saints, and to overcome them. And, oh! how many devoted adherents of evangelical truth have experienced the dire effects of that power. The dungeon, the rack, and the stake, loss of reputation and possessions, all have borne testimony to that war upon the remnant of Zion's seed. But thus it was written, and thus it behooved the church of Christ to suffer at the hands of the papal monster, which not only prevailed against the saints, but exercised tyrannical power over all tribes, and tongues, and nations.

It is declared that all who dwell upon the earth, whose names are not written in the book of life, shall worship

the beast. This must of necessity be understood to apply in a general and qualified sense. We are not to understand that the beast would be literally an object of religious worship, and that every person on the earth during its existence, excepting the few who were heirs of salvation, would thus worship him. But, as the beast is the symbol of the grand embodiment of all evil, surrounded by all the sanctions of religious forms and of political economy, and defended by all the force of law and military power, it would be true of the nations of the Roman earth that they would reverence the system, and also true of all wicked men everywhere that they would idolize those evil principles and practices which were embodied in the beast. And thus, directly or indirectly, all the nations of the world have, in a figure, been its slaves and worshipers.

But attention is called, in an emphatic manner, to the just and certain doom of this Roman monster. Every one who has an ear for the declared purposes of God, is commanded to hear. "He that leadeth into captivity shall go into captivity: he that slayeth with the sword, must be slain with the sword." As the Romish hierarchy had led the nations captive, making them as it were slaves and beasts of burden, so, when the measure of time should be full, they must take their turn, and be led captive by the nations. As they had cast the followers of Christ into prison, and driven them from their homes, so they must at length suffer imprisonment and banishment. And as thousands and millions had been slain by that sword of the dragon which was wielded in the cause of the papal beast, so, by the same agency, must the papacy be consumed, and be utterly destroyed by the sword of an avenging God.

At the close of the last century these words of doom began to be fulfilled. In February, 1798, Berthier, a

French general under Napoleon, entered Rome with an army, overthrew the papal power, and erected the republic of Italy. The pope, as a captive, was taken first to Sienna, in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died in exile in August, 1799. The Justinian code of the laws of nations, by virtue of which the popes had exercised authority and jurisdiction over the kingdoms as temporal sovereigns, was abrogated soon after, and the code of Napoleon substituted. Since that time the popes have exercised none of their former power over the kingdoms of Europe, or the protestant church; and, by the gradual encroachments and inroads that have been made upon the domain, the revenues, and the political influence of the popedom, it has been wasting away, until, at the present time, that once colossal power is the mere skeleton of its former greatness and glory. It remains for her to drink the bitter dregs of the wine-cup of the wrath of God. It will miserably perish amid the bloody scenes of the impending judgment, being utterly destroyed by the brightness of our Lord's coming. "Here is the patience and the faith of the saints." In this righteous judgment they have believed; for it they have patiently waited in all their persecutions and afflictions; and it will soon be seen that they have not waited in vain.

SECTION IV.

"And I saw another beast arising from the earth, and he had two horns like a lamb, and he spoke as a dragon. And he exerciseth all the power of the first beast in his presence, and causeth the earth and its inhabitants to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth the dwellers on the earth by means of those

wonders which he was able to perform in the presence of the beast; saying to the inhabitants of the earth that they should make an image of the beast that had the wound by the sword, and liveth.

"And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be slain. And he causeth all, small and great, rich and poor, freemen and slaves, to receive a mark upon the right hand, or upon the forehead; and that none might buy or sell, but he who had the mark, or the name of the beast, or the number of his name.

"Here is wisdom. Let him who hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred and sixty-six."—Chap. xiii. 11–18.

While the papal beast was ruling the kingdoms and nations of the world, another beast arose. The first beast arose from the sea, but this from the earth. In other words, the papal system originated with the masses of the nations, while this new power had its origin in state policy. This second beast had two horns like a lamb, and spoke as a dragon. As the ten horns of the Roman beast signify ten kingdoms, we are authorized to say that these two horns signify two kingdoms. And as it is not said that this lamb-like beast has more than one head, we are fully justified in assuming that the two horns upon his head are two kingdoms united in one empire, as were the Medes and the Persians. See Dan. viii. 20. But though like a lamb in appearance, he speaks as a dragon. That is, he utters his decrees and mandates as a strong military power, ready to enforce them by the sword, or at the cannon's mouth.

That these two beasts are in existence at the same time is evident from the declaration that the second exercises all the power of the first, in his presence, or before

him. This latter rendering, as in the common version, does not mean that the first beast existed before the second. Not only would such a meaning render the passage an example of silly tautology, but the word *enopion*, translated *before*, signifies in presence of, or before his face. Therefore, although the papal power arose first, this power, which must be regarded as distinct from the papacy, is co-existent with it, and divides with it the dominion of the world.

This two-horned beast cannot symbolize the empire of the east, for that existed before the papal power arose. Not only so, it would be impossible to find in that empire two kingdoms corresponding to the two horns. We must, therefore, look to a later date, and in a different direction. But, where shall we look? This symbol must certainly represent some great power that raises itself up, and acts independently of papal Rome: for Rome has never willingly tolerated any such partition of her dominion. And if acting independently of Rome, and in opposition to her interests and will, this must of necessity be a *protestant* power, in appearance and name at least. And yet, as we shall see, it is not so very unlike the old papal monster as its appearance and name would seem to imply. As a champion and defender of the protestant faith, it assumes the appearance of a lamb, and people may regard it as such, and call it by that appellation: but let them thwart its selfish purposes, or in any way provoke its ire, and they will soon learn, from the voice which it utters, that they have roused a dragon.

But when did this beast begin to arise? It was when Henry the eighth of England separated from Rome, and was declared by the English parliament "Supreme Head of the Anglican Church." And it was fully manifested when James the sixth of Scotland took the throne of

England, as James the first. By this accession of the Stuart family to the English throne, the two kingdoms, England and Scotland, were united and consolidated into the empire of Great Britain, corresponding to the beast with two horns. But, has protestant Britain since that time exercised power equal to that of papal Rome? Any Englishman would answer yes. Throughout the whole world, the potency of British arms and British diplomacy has been felt, in spite of the counteracting efforts of Austria, France, or Spain, or any other of the powers that were devoted to the interests of the papal government. In its colonial possessions and military stations, the British government has long held dominion, and borne tyrannical rule, throughout the globe. Indeed, so evident is it that this is the great power symbolized by the two-horned beast, that it is absurd to attempt to explain the figure as meaning anything else. It has two kingdoms—England and Scotland—joined in one empire: and it has caused the people to worship the Roman beast, either directly or indirectly, as we shall hereafter fully show. But in relation to the rising of this beast from the earth of state policy, from 1530 to 1603, a few passages of history will here be given.

"Henry, who piqued himself greatly on his theological abilities, was indignant at the contempt with which Luther had treated Thomas Aquinas. In support of his favorite author, he composed 'A Treatise in Defense of the Seven Sacraments,' which was presented to the Pope, who, besides comparing it to the writings of Jerome and Augustine, gratified the king with the title of 'Defender of the Faith,' 1521.

"In 1527, Henry was seized with a passion for Anne Boleyn, one of the queen's maids of honor; and he seems to have early formed the design of getting rid of Catherine, and making this new favorite his wife. The quarrel between Pope Clement VII. and Charles V. appeared to

Henry a favorable moment for accomplishing his purpose. Proposals to annul the marriage had been ineffectually made to the Pope several months before Anne appeared at court, when the king's determination assumed all the violence natural to his character. Affecting to have scruples as to the lawfulness of his union with Catherine, and adopting the express language of the Book of Leviticus, he forwarded a theological treatise on the subject to Clement, who, pressed on the one side by a prince whom he was desirous of conciliating, and on the other by the emperor whom he feared, promised and temporized, in the hope that the passion of the former would cool. But this delay only irritated Henry's impatient temper, and, after a disgraceful scene before the two legates, he banished the unfortunate Catherine from court, 1529. Meanwhile, the Pope had become reconciled with Charles V., at whose instigation the case was transferred to Rome. For this change the king held Wolsey responsible, who, overwhelmed with sudden disgrace, was stripped of his immense riches, and died of a broken heart, 1530. His place was soon supplied by Cranmer, under whose advice Henry consulted the principal universities of Europe, the majority of which were favorable to his wishes; and, to annoy and weaken the clergy, he included them in the charge previously brought against the cardinal, of violating the statute. A convocation was immediately summoned, and one hundred thousand pounds were offered for a full pardon, which Henry, who had now resolved on entirely subverting the papal authority, refused unless he were acknowledged 'Supreme Head of the Church in England.' Having attained his object, he secretly married Anne Boleyn, 1533; and, after publicly acknowledging his new wife, had her crowned with great ceremony so soon as Cranmer, now raised to the see of Canterbury, could pronounce the sentence of divorce against Catherine. The parliament ratified the marriage with Anne, and declared Mary, the issue of the previous union, illegitimate. It also formally annulled the pontifical authority, and conferred on the king the title of 'Supreme Head of the Anglican Church,' with most of the spiritual prerogatives previously exercised by the Pope.

"In separating from the Romish communion, Henry pretended still to be orthodox. Believing himself to be absolute master of the minds of his subjects, as well as of their bodies, he changed the discipline of the church, but retained its doctrines. In his eyes, it was equally criminal to believe in the Pope or Luther; and those of either party who were unable to disguise their sentiments were punished alike. In 1535, two illustrious victims, Bishop Fisher and Sir Thomas More, perished on the scaffold for refusing to take the oath of supremacy; and, at the same time, Protestants were dragged to the stake for speaking against the sacraments of the Roman church.

"In the midst of his hostility to the Romish church, Henry never failed in his zeal to uphold its dogmas. The parliament, becoming daily more servile, approved of his intolerance by the famous bill of the Six Articles, called the Bloody Statute—a law which asserted the real presence, and communion of one kind, forbade the marriage of priests, admitted vows of chastity, and declared the utility of private masses, with the necessity of auricular confession. Any violation of the first article was punishable with death; and for the others, the penalties were confiscation of property and imprisonment during the royal pleasure. To crown all, the same parliament gave to the king's proclamations the force of statute law."—*White's Hist.*

Such was the origin of the second beast. At length Henry, that corrupt and bloody monster, having put to death two of his wives, Anne Boleyn and Catherine Howard, and having divorced two others, died miserably on the 28th of January, 1547; and thus saved the life of the Duke of Norfolk, who had been condemned to be executed the following morning. He was succeeded by Edward the sixth, who had not reached the age of ten years, and who died before he was sixteen. At the commencement of his reign, the ambitious Earl of Hertford, uncle to the king, was appointed protector of the realm, and created Duke of Somerset. Being a zealous partizan of the new doctrines,

he educated Edward in protestant principles, and concerted with Cranmer a plan of general reform. During this time Scotland was agitated with civil war; and Somerset, who crossed the Tweed at the head of an army of twenty thousand men, proposed to unite the two kingdoms by the marriage of the young queen with Edward, and offered peace as the condition. But this offer was refused, and the battle of Pinkey followed, in which it is said that more than ten thousand Scots were left upon the bloody field. Instead of taking advantage of his victory, Somerset returned to London, where a plot was in process of formation against him, by his brother Lord Seymour, and Dudley, earl of Warwick. To secure his popularity, he summoned a parliament, which repealed the most hateful laws of Henry the eighth, including the statute of the Six Articles. Private masses were forbidden, and the communion ordered to be administered in bread and wine; but the nomination of bishops was made one of the prerogatives of royalty. In the following year, the parliament enacted that the mass should be celebrated in English, adopted the reformed liturgy, and permitted the marriage of the priests. Thus was a mongrel religion, partly protestant and partly popish, established by act of parliament.

Immediately after the death of Edward, which occurred in July, 1553, Lady Jane Grey was proclaimed queen: but Mary, the daughter of Henry the eighth by his first queen, Catherine of Aragon, collected an army, asserted her claims, and prevailed over her rival. Lady Jane reigned only ten days, in sorrow and distress. In the following year, she and her husband were both beheaded.

Of the reign of the "bloody Mary" it is not necessary here to be particular. Its incidents are familiar to every student of history, if not blinded by the falsehoods of the

apologists of Rome. Let it suffice to say that during her reign of five years, the most strenuous exertions were made by the queen and her party to re-establish the Roman catholic worship. Parliament abolished the statutes of Edward the sixth which were in the least degree favorable to the protestant faith, and restored the affairs of the realm to the state they were in at the death of Henry the eighth, Mary retaining in her hands the so-called spiritual power, and the title of Head of the Church, only till she could restore both to the pope. The number of persons who suffered death by fire in her reign has been computed at three hundred. The princess Elizabeth was confined in the Tower, on account of her extensive influence among the protestant party. But the murmurs of the people, the rapid progress of the reformed doctrines, the indifference of her husband, the loss of Calais, and the failure of an expedition to Brest, all so preyed upon the queen's spirits as to hasten her death, which occurred in 1558, leaving the kingdom to her sister.

Elizabeth, who had been educated in the religion of her mother, Anne Boleyn, determined upon establishing protestantism, rather as the safeguard of her throne, than from deference to the word of God. She proceeded, however, with great caution. She published an edict, maintaining, until further orders, the services of religion in the same form as at the death of Mary, and permitted the prayers and offices to be read only in English. She was even consecrated by the Roman catholic bishop of Carlisle. But the parliament, which assembled ten days after, abolished the papal supremacy, ordered that the Book of Common Prayer should be exclusively used, and that all clergymen should swear to the new order of things. The protestant church of England was thus established by law in its present form. And thus, as a

great protestant power, was the government of England, with its bench of bishops in parliament, established in the greatness of its earthly glory, during the reign of Elizabeth. That long reign terminated by her death, in March, 1603, when James the sixth of Scotland quietly assumed the scepter of England, thus uniting the two kingdoms in one empire, as it remains to this day.

We are told that this two-horned beast doeth great wonders—even causing fire to descend from heaven on the earth in the sight of men. This must of necessity be regarded as deception; for, to suppose it a real miracle, would be making God a co-worker with this beast, since no such wonder could be really performed without the co-operation of divine power. And to say that God thus actively shares in the work would be blasphemy. There appears to be an allusion here to the wonderful feats that were anciently performed by the eastern *Magi*, from whom is derived the word *magic*, as applied to that which appears to be beyond the powers of nature, and performed by the agency of spiritual beings. Those ancient *Magi* were the priesthood of the worshipers of fire, which they pretended came from heaven, and was the manifestation of God. The prophets and priests of Baal, in the time of Elijah, appear also to have been in the practice of magical arts of deception, which they had doubtless learned from the wise men of the heathen, in common with their idolatrous religion. With the object of deceiving the people, when sacrifices were offered to Baal, they secretly conveyed fire under the altar, which consumed the offering, while the deluded multitude believed that the fire came from heaven, and was sent by the god whose image they were taught by those deceivers to worship. But when Elijah tested them, he would not allow them to put fire under their sacrifice. And to show the utter impossibility

of there being any such deception on his part, he caused a trench to be dug around the altar, and twelve barrels of water to be poured upon the sacrifice, completely drenching it and filling the trench. When, therefore, the fire descended and consumed the sacrifice, together with the wood, stones, dust, and even the water, it was manifest that Jehovah had sent the fire in answer to the prayer of his servant, and was, therefore, the living and true God. But the worshipers of Baal could obtain no response to their frantic and oft-repeated cries to their god. There was no voice, nor any that regarded. Being prevented from the performance of their usual trick of putting fire under, Baal's prophets were proved to be base deceivers, and their sacrifice remained unconsumed.

But what has all this to do with the two-horned beast? Let us see. We have already shown that this symbol represents the hierarchy of protestant Christendom. Now these venerated doctors and reverend clergy claim to be true ministers of Christ and of God; and this claim is believed by many people to be well founded. They are regarded not merely as the ministers and teachers of religion by authority of human laws, but as having a divine commission, with power and authority from God. But we have at least three good and sufficient reasons for saying that they are not what they claim. First, they teach many false and pernicious doctrines, as we are prepared to prove. Secondly, they are proud, corrupt, and selfish; and such are not the true ministers of Christ. And, thirdly, they rely upon the support and protection of the powers of the world; while the true minister of Christ is not of the world, even as his Master was not. Yet these self-styled ambassadors of Christ pretend to bring fire from heaven. In other words, they pretend to dispense the word of the God of heaven, by his authority,

and attended by his Holy Spirit. If this claim were founded in truth,—if they were indeed the authorized dispensers of the word and Spirit of God,—it would be true that they cause celestial fire to descend upon the earth. But it is only so in the sight of men, and of those, too, who are deceived by appearances.

When, by the mere force of eloquence or sophistry, or by the awe and reverence which is inspired by their supposed sacred character, or by the various influences that are brought to bear upon the people whom they control, in the operation of their ecclesiastical machinery, these crafty and designing men have succeeded in producing an unusual excitement in the public mind upon the subject of religion, the deluded multitude look upon it as spiritual fire from heaven. Perhaps not more than one or two are influenced at first; but human sympathy is powerful in its operation, and easily excited. The influence is propagated through the community by that sympathy, and continues, like the blaze of burning straw, till it expires from lack of material on which to feed. The reverend deceiver glories in his work, and, pointing to it in triumph, exclaims, "Behold the great power and work of our God! Behold the fire that he has sent from heaven!" And yet, like Baal's prophets, he has only been kindling a fire himself. In this connection, see what God says to this class, in Isa. l. 11.

Thus the inhabitants of the earth have been deceived by those wolves in sheep's clothing—the hierarchy of protestant Christendom. They are, however, protestant only in name. If they were like Luther and the other champions of the Reformation, they would be protestants indeed; for they *protested* most zealously and effectively against the errors and abominations of Rome. But so far were the clergy of the church of England from being

really opposed to those corruptions and abominations, they embodied and perpetuated them in the establishment of a grand national church, with the monarch of the realm as its head, just as the pope is the head of the church of Rome. And this great national establishment, protestant in name, but popish in its real character, is what is meant by the image of the beast. The powerful hierarchy of the times of Elizabeth and James had but to declare their will, sanctioned by their pretended divine authority, and their servile sycophants and admirers, in high places and low, at once proceeded to the work of erecting that great establishment which, in its essential features, moral and political, constitutes a complete image or likeness of the papal beast.

John tells us that this great deceiver had power to give life to the image of the beast which the people had made, so that it would be able both to speak, and to cause those who would not worship it to be slain. The figurative sense of this is that the protestant British government, controlled as it was by the clergy, who constituted its real ruling power, gave to the established church political life, and the ability to enforce conformity to its discipline and requirements, and reverence for it as the holy and true catholic church of God, under penalty of civil death at least. The puritans and dissenters experienced the effect of this power to their cost.

The *mark* which all classes and conditions of men were compelled to receive in the right hand or in the forehead, signifies the badge of conformity to the established church and its ruling power. The mark in the hand signifies co-operation and service; while that in the forehead is the sign of a partaking in the spirit and doctrines of that idolatrous establishment. And, when it is said that none might buy or sell but those who had the

mark, or the name of the beast, or the number of his name, we are to understand that all others, being cut off and disfranchised, were disqualified to transact the business of either church or state. They had no civil rights or privileges, and could expect from the government no protection or encouragement.

The number of the beast now demands our attention. And, in calling attention to this subject, the sacred penman says, "Here is wisdom"—meaning that here would be ample scope for the exercise of that wisdom in divine things which qualifies us to comprehend the deep and hidden mysteries of the kingdom of God, in comparison with which the wisdom of the world is foolishness. And first, let it be observed that it is the *name* of the beast which is numbered, and that the beast whose name is numbered is the same that the image is made to represent,—that is, the first beast, whose deadly wound was healed. As has been shown already, the healing of that deadly wound was the restoring of the imperial form of government. This was vested in the popedom, and was by the pope conferred on Charlemagne. The same form of power was embodied in the sovereignty of England and Scotland, as constituting the British empire. And as this empire was a continuation and later form of the Roman dragon, so the established church was a continuation and resemblance of the Roman catholic beast. Thus we see the propriety of naming and numbering the *first* beast.

It is also proper here to explain further, that in ancient times it was common with the learned to use the number of any name which was to be kept secret for some special reason, instead of the name itself. If, for example, it were necessary to write, or publicly speak of some tyrant who at that time was oppressing the people, prudence might require that he be named, not openly, but enig-

matically. And, for this purpose, they would add together the numbers represented by each letter contained in his name, and the sum total would constitute the number of that name. And thus, while it was necessary that the true church should be furnished not only with symbolical representations of the Antichrist, but also some clue to his name, it would have been improper that the name itself should be openly revealed.

But what is the name? As it is the great Antichrist of Rome that is meant, we will name him as Pilate, the Roman governor, named our Lord, in Hebrew, Greek, and Latin. And, first, he is the *Roman*. Second, he is *Latin*, both in his origin and in his constant and persistent use of the Latin tongue, both in religious worship and in civil transactions. And, third, the head and representative of antichristian Rome is the pope, who bears upon his miter and vestments an inscription in Latin, descriptive of the office which he blasphemously pretends to fill. Those words are, "Vicarius Filii Dei," signifying *The Vicar of the Son of God*.

No true protestant can object to this naming; and with others we have nothing now to do by way of argument. It is forever too late to benefit any but the friends of Christ and gospel truth. To such the words are addressed,—“Let him who hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred and sixty-six.” Have we the understanding which is requisite to enable us to number the name of the beast, which is at the same time the number of a man? If we are taught of God by his word and Spirit, we may understand this matter. Our great Master has said, “Unto you it is given to know the mysteries of the kingdom of God; but to them that are without it is

not given." Yet many attempts have been made by those who have gone before us to give the name and number. Some of these attempts have been made by persons of spiritual discernment, and have been successful; while others have been made by men of no understanding of the deep things of God, and their pretended expositions have been visionary and foolish. And if you would know, Christian reader, who is right and who is wrong, listen to the instructions of him who is sent of God to restore all things.

We give the first name, *Roman*, its Hebrew form—*Romiit*. Every letter of the Hebrew alphabet was used to represent a certain number. The first letter of the above name is the representative of two hundred, the second of six, the third of forty, the fourth and fifth each stand for ten, and the sixth for four hundred. The sum of these numbers is six hundred and sixty-six. Thus:

R	.....	200
O	.....	6
M	.....	40
I	.....	10
I	.....	10
T	.....	400
		<hr/>
		666

We will give the second name, *Latin*, its Greek form—*Lateinos*. As in the Hebrew so in the Greek, every letter of the alphabet had its numerical value. The first letter of this Greek name stands for thirty, the second for one, the third for three hundred, the fourth for five, the fifth for ten, the sixth for fifty, the seventh for seventy, and the eighth for two hundred,—making the sum total as the first. Thus:

L	.....	30
A	.....	1
T	.....	300
E	.....	5
I	.....	10
N	.....	50
O	.....	70
S	.....	200
		<hr/>
		666

And now we will give the name in Latin which the pope bears upon his head and front, in blasphemy. Only certain letters selected from the alphabet were used by the Romans as numerals; and with these every school-boy is familiar. Selecting, therefore, the numeral letters from the papal inscription, we find they make the same number as the names given above. Thus:

V	.....	5
I	.....	1
C	.....	100
A	.....	—
R	.....	—
I	.....	1
U	.....	5
S	.....	—
		<hr/>
F	.....	—
I	.....	1
L	.....	50
I	.....	1
I	.....	1
		<hr/>
D	.....	500
E	.....	—
I	.....	1
		<hr/>
		666

Thus we see that in the last two chapters which we

have considered—the twelfth and thirteenth—there is presented, more fully and in detail, what is represented by the fourth beast in Daniel, which is a comprehensive symbol of the whole Roman empire, with all the kingdoms that have arisen out of it. The great red dragon, which is also called the Devil, is a grand symbol of the empire in its politico-military aspect and character, as viewed independently of its connection with the church, and as having the prince of darkness, the arch-enemy of God and his people, for its animating and ruling spirit. When the beast, which represents the papal system and dominion, arises from the sea of nations, he receives the throne of the dragon, in the city of Rome, and sways the scepter of power over all nations, blaspheming God and persecuting the saints even more than did the dragon.

At length dawned the morning of the glorious Reformation, and help was sent from heaven and from earth to the down-trodden people of God. Satan trembled, for his kingdom was shaken. But though his cause was greatly endangered, his dominion was not quite overthrown. What he was losing by the inroads which gospel truth was making upon the popedom, he resolved to make up by a counterfeiting process. He therefore set Henry the eighth of England, king and theologian, to work at originating a system that should constitute a complete trap for those that were escaping from the fetters of Rome. This must of necessity be protestant in name, but the same elements of corruption and oppression that had so long existed in the Romish system must be retained in this; so that those who might not be willing to worship the papal beast directly, might be made to worship him indirectly, through the medium of his protestant image.

Henry did not see the work completed; but when

Elizabeth ascended the throne, the corrupt theologians of the age had a suitable tool with which to continue operations. And when she was succeeded by James the first, king and theologian, the two-horned beast was completely developed, and the image of the Romish system fully established. Since then, wherever a corrupt protestant church exists,—deceiving the people with erroneous teaching, grasping after wealth and power, and showing by its every act that it is moved and governed by a spirit of pride and worldliness,—there we behold the image of the beast. No matter by what sectarian name it may be known: Episcopal, Presbyterian, Baptist, Methodist, Lutheran, Dutch Reformed, Adventist, or anything else in the long catalogue, if that church does not hear the word of God and keep it, if it is not imbued with the Spirit of truth, and pure from the spirit, maxims, and customs of this evil world, it is not the church of Christ, but is the latest form of Antichrist.

PART VII.

THE HARVEST AND VINTAGE.

SECTION I.

“And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred and forty-four thousand, having his Father’s name written in their foreheads.

“And I heard a voice from heaven, as the voice of many waters, and as the voice of mighty thunder; and I heard the voice of harpers harping with their harps: and they sung a new song before the throne, and before the four living creatures, and the elders; and none could

learn that song but the hundred and forty-four thousand, who were redeemed from the earth.

"These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb wherever he goeth. These were redeemed from among men, being the first-fruits to God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."—Chap. xiv. 1-5.

We are here presented with a vision of the latter-day church of Christ. This glorious company, standing with the Lamb in Mount Zion, is identical with those who were sealed, as described in the seventh chapter. They received that seal, by the agency of God's Holy Spirit and ministering angels, immediately after the close of the gospel dispensation, securing them from destruction by the executed judgments of God, and qualifying them for the gathering to Mount Zion, which, at the time when this vision is fulfilled, has been accomplished.

This is the only place in the Revelation where Mount Zion is mentioned by name. And here it is not to be understood in a literal sense; but as signifying the same as when used by the apostle in his epistle to the Hebrews, where he says, "But ye are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem." Zion signifies a pillar or monument raised up, and figuratively represents the elevated moral condition to which God has raised the church, by his grace through Christ. Those, therefore, who are here described as standing on Mount Zion with the Lamb, have been gathered to the standard of judgment truth, and occupy an elevated and commanding position, as if standing on a high hill, above the corruptions and tumults of the world, over which they have triumphed. They have his Father's name written in their foreheads, which is identical with

the seal of the living God, and which constitutes them children of God and heirs of immortality.

A great voice from heaven was heard, like the roar of many waters, and like the sound of mighty thunder—the joyous shouts of those triumphant thousands. The mount on which they stand, therefore, is in heaven: yet that heaven is altogether spiritual, and located on the earth. Harpers are heard playing, and accompanying their music with a song. But, whatever we may suppose concerning the employments of the redeemed in another state of existence, it is certain that this music, both vocal and instrumental, is to be understood as symbolical. These harpers are discoursing sweetest music from the truth of God, which they now perfectly understand, and singing a new song, called in another place the song of Moses and the Lamb—that is, the song of judgment and of mercy, as David the prophet-harper says, "I will sing of mercy and of judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. Oh, when wilt thou come unto me?" This was written in the spirit of prophecy, as the language of this church of Mount Zion, that is waiting for Christ.

The new song is sung before the throne, which is the symbol of the presence and power of God in the midst of his people, and of his moral government of the world, and before the four living creatures and the elders, which are symbols of the characteristics and office of the whole church and ministry, and not the persons of the redeemed, as are the harpers. None could learn that song but the hundred and forty-four thousand. By this we are to understand that no person, however talented or learned he may be, or however outwardly pious, can learn to give utterance to the harmonious truths of judgment as blended with mercy, like the tones of celestial music and

the sentiment of sweetest song, unless he have received the seal of God. Others, who seem to be religious, but whose religion is naught but a vain and empty show, may make the attempt to learn the new theology, and even appear to make some advance; but when they undertake to sing in harmony with the sons and daughters of Zion, who sing with the spirit and with the understanding, their song will be spiritually as discordant and unpleasant as would be the harsh and unmusical voice of the raven attempting to sing in concert with the turtle dove.

This heavenly company is composed of those who have been redeemed from the earth. By this we are not to understand that they have literally left the earth, nor that they have as yet been made immortal. If it should be said that inasmuch as they are standing with the Lamb, that is, with Christ, they must have been clothed with immortality, we reply that, as Zion is not literally a mountain, nor Christ literally a lamb, so neither do these redeemed ones literally stand with him, but spiritually. And in regard to their having been redeemed, we have to say in explanation, that the word *agorazo*, which is here translated *redeem*, signifies to buy or purchase with a ransom, while the *final deliverance* of those who have thus been redeemed, is expressed by another word, *apolytroxis*, as in Luke xxi. 28, and Rom. viii. 23. Therefore, they who are redeemed from the earth are ransomed by Christ from among the people of the earth. They are purchased as his peculiar treasure, and preserved, amid the scenes of woe and desolation that will be visited upon the nations, to that final redemption which will be accomplished at his personal descent from heaven.

They are represented as not being defiled with women; but, as being virgins. We have no more rea-

son for understanding this passage literally than the rest. But, as a figure, it shows us that this waiting church will be free from the spiritual whoredom of corrupt Christendom. The woman is in all the scriptures a figure of the church. The true church is represented by the virtuous woman, who is a crown to her husband; while the false church, that is unfaithful to the Lord, is likened to a harlot. All the various churches of Christendom, therefore, which have been unfaithful to Christ and to the doctrines, spirit, and precepts of his word, are spiritual harlots. They have mingled divine truth with heathenish fables, and have partaken largely of the spirit and practices of the world, till now a real Christian among them may be looked upon as a moral miracle. Those who are pure from the abominations of those corrupt churches are, in the spiritual sense, virgins.

They follow the Lamb wherever he goeth. Led by the word and Spirit of God, they follow Christ in the faith and work of the gospel, or of the judgment. In ministering mercy and grace to the world, they followed him till he arose and left the work of that dispensation; and now that he dispenses judgment to the nations, by his word and Spirit, they follow and are partakers with him in the work.

We are told that they were redeemed from among men as the first-fruits to God and to the Lamb. In what sense are they the first-fruits? It cannot be in respect to the resurrection; for of that our Lord is declared to be the first-fruits. But the very term indicates a harvest, of which these are gathered first. There is, therefore, but one reasonable interpretation of this passage that can be given, namely, that this company of the Lamb consists of those who are gathered into one perfect church in the judgment day, and will be living when our Lord shall

come in person, and clothe them with immortality by translation, simultaneously with the resurrection of the sleeping saints. For if any of this number were to die, even if they were to rise among the great multitude which constitutes the full ingathering of the harvest, they could then in no sense be first-fruits. Therefore, our faith, based on these positive declarations of the word of God, rests in the assurance that none of these sanctified ones will die.

But are we not told by the clergy of the present day that all must die? Yes; and we are told many other things equally untrue by those false teachers. But does not the apostle say that it is appointed to all men once to die? No; he does not. He simply says, "It is appointed to men once to die." It is the common lot of mankind; a general rule, admitting of exceptions, for the same apostle says, "Behold, I show you a mystery; *we shall not all sleep.*" This is precisely the same as saying we shall not all die, for he was speaking of the sleep of death. Those, therefore, who affirm that all will die, do virtually charge an inspired apostle of Christ with falsehood. In another place he also speaks of those who will be alive and remain to the coming of the Lord, and who will be caught up in the air, together with the risen saints, to meet the Lord. In view of these plain declarations of the word of God, what becomes of the doctrine of some who presume to call themselves ministers of Christ—the body will never be raised?

One thing more is to be especially noticed in relation to these triumphant harpers. No guile is found in their mouth: for they are without fault before the throne of God. In other words, they utter no falsehood or deceit, either in the proclamation of doctrine, or in their intercourse with their fellow-men. Not only are they per-

fectly honest and truthful towards each other, but also in all their dealings with the world. Their word is as reliable as their bond, and dissimulation is a stranger to their lips and their hearts. The prophet Zephaniah says, concerning them, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." And when our Lord saw Nathanael approaching, he said, "Behold an Israelite indeed, in whom is no guile!" These, then, are Israelites indeed, who have the circumcision of the heart and of the lips: for they are faultless before God's throne. No one is so by nature: for all have sinned, and come short of the glory of God. But this glorious company of ransomed ones, having been gathered to the church of Mount Zion, will be perfectly sanctified by understanding, loving, and obeying the restored truth of God: and thus will the sanctuary or spiritual temple of God have been cleansed, according to Dan. viii. 14. When that happy result shall be fully attained, the Lord Jesus, *in person*, will appear on earth again; for thus his way will have been prepared before him.

SECTION II.

"And I saw another angel flying in the midst of heaven, having the everlasting gospel to proclaim to those who dwell on the earth, even to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God, and give him glory; for the time of his judgment is come: and worship him who made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel saying, Fallen, fallen, is Babylon the great! because she made all nations drink of the wine of the frenzy of her fornication.

"And a third angel followed them, saying with a loud voice, If any one worship the beast and his image, and

receive his mark on his forehead, or on his hand, he shall even drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone before the holy angels, and before the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whoever receiveth the mark of his name.

"Here is the patience of the saints: here are they who keep the commandments of God, and the faith of Jesus."
—Chap. xiv. 6-12.

The vision contained in this and the following sections is fulfilled in consecutive order, commencing with the closing message of the gospel dispensation, and terminating in the judgment, and those terrible scenes of bloodshed which will desolate the earth. Although this vision has no immediate connection with that of the harpers, and does not follow it in the order of fulfillment, but, on the contrary, precedes it, yet it has an important bearing as showing the order of the judgment on the nations, which eventuates in the final manifestation of those ransomed ones in Mount Zion.

Another angel is seen flying in the midst of heaven, to symbolize the rapid flight of the message which closes the gospel dispensation. It is expressly called the everlasting gospel, and was to be proclaimed to all the dwellers on the earth—to every nation, and tribe, and tongue, and people. That is, it was to be published abroad for the benefit of all classes and conditions of mankind, without distinction. And this preaching was not to be performed by angels, literally, but by man, as says the apostle, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

But what was the burden or subject of this message from God? The angel said with a loud voice, "Fear

God, and give him glory; for the time of his judgment is come." Thus we see that, although the gospel to the nations was proclaimed in this loud message, it was the introduction of the judgment, which commences before the final close of the gospel dispensation, precisely as that commenced before the abrogation of the law. In any other view there would be confusion and contradiction; but, in this, all is harmony, and there was no impropriety in those who went forth to proclaim this last gospel message, declaring that we were entering upon the great scenes of the judgment day. In fact, they would have been unfaithful to their mission, as here prophetically described, had they not thus declared.

Some have supposed this vision to have been fulfilled in the Reformation. But this view is manifestly wrong. Neither Luther nor any of his co-laborers proclaimed the judgment as having come. On the contrary, as we have already shown by extracts from his writings, the great leader of the Reformation declared full and firm belief that the judgment day would come in three hundred years from the time he wrote. Others have applied this prophecy to the going forth of missionaries among the heathen. But that this is an error is also evident from the same fact. Those missionaries have never declared that the time of the judgment had come. There is, therefore, but one message that has gone forth which corresponds to this vision; and that is the message of the second advent, which began to be generally proclaimed in the spring of 1840, and in which *the time of the judgment* was the leading theme, as being on the point of commencement, and finally as having come. This completely fulfilled the prediction; and, having thus been fulfilled, let no one imagine it to apply to the future. It can never be fulfilled again.

Following close after the advent angel, another is seen, who declares that Babylon the great is fallen, as a judgment from God, because she made all nations drink of the wine of the frenzy of her fornication. For Babylon read Christendom, as that is what is meant: that is the great city of nations that fulfills the type of ancient Babylon, both in her character and her doom. As Babylon was punished and destroyed in connection with Israel's deliverance, so, in connection with the final deliverance and salvation of the spiritual Israel, shall Christendom, whose various sects are so many different streets of the same great city of pride and spiritual idolatry, be punished with everlasting destruction. As preparatory to that final and terrible doom, she is fallen, fallen, never to rise again.

The cause of her fall, as declared by the symbolic angel, was that she had made all nations drink of the wine of her fornication. This must be understood spiritually, and signifies that the nominally Christian church, both catholic and protestant, had caused the nations of the earth to partake of the spirit of her abominable prostitution of holy things to the corruptions of the world—"the lust of the flesh, the lust of the eyes, and the pride of life." In a word, she has ministered to the nations the wine of spiritual idolatry, which has provoked the wrath of God. But the immediate occasion of her downfall was the rejection of God's message of truth borne by the preceding angel. The second advent message was sent of God to close the gospel to the nations, and give to corrupt Christendom its last warning. But, instead of giving heed to that message, and preparing to meet the coming Savior, the churches all with one consent began to make excuse. They were joined to their idols, and wished to be let alone. It was not pleasant to them to believe, or even to

hear, that their Lord and Master was coming, and that their darling institutions, their cherished household gods, their sources of worldly wealth and respectability, and all their mighty human world, which was susceptible of such vast and wonderful improvement, and had just entered on its majestic march toward the summit of earthly power and glory—that all these idols should be speedily abolished, and give place to the glorious and everlasting kingdom of Christ and of God. Ah! no; they could not bear it. Every sect cried out with one voice, "Away with such a doctrine! Crucify it, crucify it!" The churches having thus rejected the last gospel message, the Holy Spirit of God took its flight from them, never to return. They were Babylon—that is, *confusion*—before; but now they were utterly and for ever fallen. And this was because they loved idols, and were determined to cling to them—because they preferred this vain and wicked world to the glory and kingdom of Christ and his saints.

This message of the downfall of Christendom having gone forth, behold, a third angel following, and with a loud voice denouncing the mighty wrath of God against all those who worship the beast or his image, or who receive his mark on the forehead or the hand—declaring that all such shall drink the wine of the wrath of God, without mixture—that is, without mercy as an ingredient of the cup; and shall be tormented with fire and brimstone, the smoke of which shall ascend for ever and ever. This also must be understood as figurative language. And a message from God has gone forth in the mission of Elias the fire-angel, commencing in 1844, declaring that all those who bow down and reverence the power and idolatrous systems of catholic or protestant Christendom shall be punished with the heaviest judgments of an

offended God. Those judgments are ministered by the word of God, which is compared to fire, and by the breath or Spirit of the Lord, which is likened to a stream of brimstone kindling the fire. See Isa. xxx. 33. But to make the word of God efficacious in the destruction of those transgressors, it must and will be executed in his righteous providence. See Joel ii. 11.

Thus shall those spiritual idolators of the mystical Babylon be tormented. They will have no rest, day or night. But continually, day after day, and night after night, shall war, and famine, and pestilence, and destructive calamities of every sort, harass and pursue them, until they be utterly destroyed. Let no one imagine that the torment threatened is to be delayed to another state of existence. This very earth, on which we dwell, is to be the scene of it, and men in the flesh the subjects of it. It is true the smoke of their torment ascends for ever and ever: but as the fire which consumes them is to be understood figuratively, so, also, is the smoke, which is the effect of their burning. We know that smoke is caused by the action of fire in decomposing combustible substances, and consists of the materials destroyed, subsisting in another form. So is it, also, in the utter destruction of the ungodly by the fire of God's judgment. Nothing is annihilated; but all are destroyed—that is, reduced to their original elements and condition, like a combustible substance by the action of fire. And the effect resulting from this destruction will be eternal. Hence, Paul calls it everlasting destruction; and for the same reason this symbolical smoke is described as ascending for ever and ever.

Those three angels—the first proclaiming the time of judgment, the second announcing the downfall of Christendom, and the third denouncing the exterminating wrath of God upon all who reverence the corrupt systems of

popery or protestantism—all went forth on their mission prior to the autumn of 1844. Having described their flight and message, John makes the striking declaration, "Here is the patience of the saints: here are those who keep the commandments of God and the faith of Jesus." Is there any unity in the subject here?—any connection between these words and those which precede them? Certainly there is: no intelligent reader will deny it. Where, then, are those faithful ones of whom he is speaking? In the standard-bearing church which has been brought forth and established in connection with the proclaiming of those three messages. In fact, those proclamations of God's judgment truth, closing the gospel dispensation, and introducing the dispensation of the fullness of times, went forth through the agency of the messenger of the new covenant and his associates, who constitute the nucleus or center of the pure church of the great day of Christ. They keep the commandments of God—that is, they love and obey his word. They also keep the faith of Jesus; not merely the faith of a crucified Savior, but also of a Savior risen again, and exalted as a Prince at the right hand of God. Nor does their faith stop here. They joyfully receive and rely upon all that prophets and apostles, and the great Master himself, have taught in relation to his glorious appearing—its time, its manner, and its grand object. Hence, in patience and faith, they wait for him in the way of his judgments. See Isa. xxvi. 8. Such is the faith of Jesus which they keep; such must be the faith of all who will be able to stand before the Son of man.

SECTION III.

"And I heard a voice from heaven, saying, Write; Blessed are the dead in the Lord, dying from henceforth.

Yea, saith the Spirit, that they may rest from their labors, and their works follow them.

"And I looked, and behold, a white cloud, and upon the cloud sat one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him who sat upon the cloud, Thrust in thy sickle, and reap: for the time is come to reap; for the harvest of the earth is ripe. And he that sat upon the cloud thrust in his sickle upon the earth; and the earth was reaped.

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, having power over fire; and cried with a loud cry to him who had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

"And the wine-press was trodden without the city, and there came blood out from the wine-press, even to the bridles of the horses, for a thousand and six hundred furlongs."—Chap. xiv. 13-20.

That portion of this prophecy which we have been last considering brought us to the great crisis of the seventh Jewish month, 1844. The mystery of God was then finished, and the day of the manifestation of the children of God commenced. But before the first-fruits of the great harvest could be gathered, it was necessary that the sharp sickle should pass over the field, to cut the precious grain from its union with the earth. This must be accomplished by the Spirit and providence of God; and holy angels are ministers of God for the work. The reaping of the harvest is performed by their agency. See Matt. xiii. 39. Now the cutting off the wheat from the stubble destroys all that life which was drawn from

the earth, remaining in that portion of the straw which is thus separated from the stubble. To the straw this is death. Not so, however, to the seed which the straw contains. It has been matured to such an extent that it not only continues to live, constituting the germ of a future harvest, but is rendered even more mature—thoroughly ripe for the garner—by being thus cut off from the earth.

Thus is it also with the child of God in this great day of Christ. Before he could share in the manifestation of the living church, or be garnered in God's kingdom, all those bonds of sympathy and support which united him to the earth must be effectually sundered. He must become completely dead to the world and all worldly ties, and have no life, morally, but in Christ. And this work is accomplished, in respect to the hundred and forty-four thousand, as the effect of the seal of God, which they began to receive immediately after the close of the gospel dispensation. Therefore a voice from heaven is heard at that point in the order of time in the vision, saying, "Write; Blessed are the dead in the Lord, dying from henceforth." The word *aparti*, which is here translated *from henceforth*, means strictly *from this time*, and in this passage it is to be understood as signifying from the particular point of time where the age ends and the mystery of the gospel is finished. An evident distinction is thus made between those who have died in the Lord previous to that point of time and those who die in him after it is passed. And as a peculiar blessing is pronounced upon the latter, as connected with their dying, it is safe to infer, nay, it is certain, that theirs is a peculiar death. Others have died literally—sleeping in Jesus; but as these are to constitute the first-fruits of the harvest, they do not die literally, but in a figure. They die to the world and all earthly sympathies,—being spiritually crucified with

Christ; and with him they rise again to a new life, triumphant over every foe. Thus their death and their resurrection perfectly correspond, and we can see the propriety of the declaration following—"Yea, saith the Spirit, that they may rest from their labors; and their works follow them." This, then, is the peculiar blessing which they enjoy who die in the Lord after the ending of the age. They have labored for the world's salvation; but now that labor of the gospel closes, their sympathies for the world are withdrawn, and they rest from all the work of that dispensation. Isaiah says, concerning the Messiah, "His rest shall be glorious." And Paul says, "There remaineth a rest to the people of God." Neither of these passages mean the rest of the grave; but both are speaking of the great millennial Sabbath, which commences at the close of the six thousand years of the world, that were represented in type by the six days in which the world was made. When those six thousand years terminated, in 1844, the work of the six days was done, and the day of rest commenced—the dawn of the glory of Messiah's kingdom. Those who die in the Lord now do enter into that glorious rest; and, in the great reward, their works will follow them.

Having had his attention called in this striking manner to the important fact that the day of rest had come, and, doubtless, associating in his mind the introduction of that rest with the second coming of his Lord, John looks, and behold, a white cloud, and upon that cloud one sitting, whom he recognizes as being like the Son of man. Thus we see the close connection subsisting between the second advent of Christ and the beginning of the great millennial Sabbath, in which the promised rest shall be fully enjoyed. And thus, too, we see the error of those

who teach that the millennium, or thousand years of rest, will precede our Lord's appearing.

He who sits upon the cloud has upon his head a golden crown, and in his hand a sharp sickle. Here are three objects presented to view that demand special attention—the *cloud*, the *crown*, and the *sickle*. Are we to understand them literally, or as figures? No reasonable person will believe that when our Lord appears he will literally bear a sickle in his hand. All agree that this is a figure denoting the great harvest. But there would be no propriety or consistency in regarding a part of these objects as figurative and the rest as literal. Therefore the cloud and the crown are, equally with the sickle, to be understood in a figurative sense. The white cloud, which is the throne of his glory, is symbolical of the power and glory of the Father, in which our Lord will come. The golden crown upon his head is the symbol of the kingly office which the Nobleman has received, preparatory to his return. See Luke xix. 12. And the sharp sickle borne in his hand, as he sits in the clouds of heaven, signifies that the harvest, which is the end of the *aion*, has come.

Another angel comes out of the temple, and cries with a loud voice to him who sits upon the cloud, praying him to thrust in his sickle and reap, because the time of reaping is come, and the harvest of the earth is ripe. Now the temple is the church of God, and the angel from the temple is a message sent forth from that church. And it is a message of earnest prayer,—the loud voice with which the angel cries being significant of its importunity. The full meaning is plainly this—that when the time of the world or age had ended, and the gospel to the nations had accomplished its appointed mission, and when it should have been made known to the standard-bearing

church that Jesus had taken his throne and been crowned King of kings, an importunate prayer should ascend to him from his waiting church, entreating him to proceed with the great work of the harvest, or end of the age. In answer to that earnest petition, therefore, and because the time is come, and the gospel harvest is ripe or dried, the King of glory, through angelic ministry, thrusts in his sickle and reaps the field. This, as a spiritual operation, has been already accomplished: but the full effects resulting from it are yet to be seen. The wheat was cut off from the stubble; but has yet to be threshed, winnowed, and gathered into the garner. When that is accomplished, our blessed Lord, who in 1844 received on high the throne, and crown, and scepter, will in person descend from heaven, and gloriously complete the harvest by the resurrection of the countless multitude of those who are sleeping in him.

But before that consummation, so much to be desired, can be reached, the scenes of the bloody vintage must be enacted. For, lo! another angel comes forth from the temple of the church of God, he also having a sharp sickle. But this sickle is not for reaping the harvest field, like the other: for another angel comes out from the altar, who has power over fire, and calls loudly to this second bearer of the sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Obedient to that loud cry, the destroying angel thrusts in his sickle, gathers those clusters, and casts them into the great wine-press of the wrath of God.

This angel from the temple is evidently a message of destruction sent forth from the latter-day church of Mount Zion. The angel from the altar symbolizes the spirit and power of Elias. He has power to call down fire

from heaven spiritually, for judgment on the world, and to consume the sacrifice made to the true God, as Elias called it down literally. In short, he is the true minister of Christ the coming King, in this judgment day. He sends the destroying angel on his mission, who proceeds to cut off and gather the clusters of the earthly vine, for the wine-press. What does this vine signify? For an answer to this important question, see Ps. lxxx. 8, 14; Isa. v. 2; Jer. ii. 21; Ezek. xv. 2, 6; Hos. x. 1; Joel i. 7; John xv. 1-4. From these passages, and many others, it is evident that the vine is a figure of the church. And as this is called *the vine of the earth*, it is the earthly church—that is, corrupt Christendom in general. There have been many clusters—that is, congregations and associations—borne by that vine; and now they are ripe, and ready for the treading of the wine press. They are also in the process of being gathered—bound for the field of blood.

Ripe is the vintage of the earth;
 Its clustering grapes are round and full:
 And vengeance, vengeance bursts to birth,
 Sudden and irresistible.
 Jehovah comes to tread again
 The wine-press of the battle-plain.

We are told that the wine-press is trodden without the city. What city is meant here? From the very nature of the prophecy, it is a symbolical, and not a literal city, and must, therefore, be either Zion or Babylon. It cannot be the latter, because she is identical with the earthly vine, whose clusters are trodden in the wine-press. We see, therefore, that the true meaning of the passage is that this mighty exhibition of the righteous wrath of God, in the form of war and all its concomitant horrors, is to be outside of the true church of Christ—the

spiritual Jerusalem. None of her sons will be crushed beneath the impending doom which will soon be visited upon the nations. For this song may now be sung in the spiritual land of Judah; "We have a strong city; salvation will God appoint for walls and bulwarks." Outside of those strong walls of God's salvation, the wine-press of his wrath will be trodden, and blood will flow to the height of the horses' bridles, and sixteen hundred furlongs, or two hundred miles, in extent.

This portion of prophecy is now in process of fulfillment. The point has now been reached in which Christ, as the stern Judge and invincible Warrior, goes forth in wrath, to tread down the nations. Those scenes of blood and carnage which have been enacted since peace was taken from this nation are, however, but a *small sample* of what is in reserve for Christendom. Therefore let every one who possesses a single spark of love to God, and truth, and holiness, listen to the word of this new dispensation, lay it seriously and prayerfully to heart, and rally to the standard of God which is raised aloft in the church of Mount Zion. *For only by making his truth your shield can ye be saved.*

PART VIII.

THE SEVEN VIALS.

SECTION I.

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; because in these is accomplished the wrath of God.

"And I saw as it were a sea of glass mingled with

fire: and those who had gained the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having harps of God. And they sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Chap. xv. 1-4.

The judgment of God upon Christendom is now presented in another distinct vision, and described by a series of symbols differing from any that have been used in the former portion of the book. These seven angels having the seven last plagues, constitute a sign or symbol that is declared to be great and wonderful. And as we proceed in the work of unfolding their signification, we shall see the force and propriety of the declaration. They are called the seven *last* plagues, because in them is accomplished or completed the wrath of God. The word here used signifies to *end* or *finish*. When these plagues, therefore, have been fully accomplished, the earth will be visited in wrath no more.

But, before anything further is said concerning those plagues, a description is given of another grand symbol, representing the position, character, and employment of those who are not the subjects of them, but who will be safe from their tormenting and destroying power. A sea of glass, as it were, was presented to view, which was mingled with fire; and those who had gained the victory over the beast, and his image, and his mark, and the number of his name—in other words, who had spiritually triumphed over all the corruptions and abominations of apostate Christendom, whether catholic or protestant,

stood upon that sea of glass, having harps of God. As we have already shown, in our exposition of the fourth chapter, the sea of glass represents the truth contained in the sacred scriptures, which constitutes the foundation or ground on which the true church stands when it is triumphant over surrounding corruptions, and basks in the sunshine of God's favor. And as each follower of Christ gains that victory, he takes his proper position on the sea of glass, which is mingled with fire, to show that at the time when this prophecy begins to be fulfilled, the word of God is mingled with the fire of judgment.

These triumphant harpers are a part of that company described in the fourteenth chapter as standing with the Lamb in Mount Zion. In this place they are seen as at the commencement of the scenes of judgment; while in that they are seen as they will be when the gathering and manifestation of the living church is complete. Here they are said to sing the song of Moses and the Lamb; while there it is said they sing a new song, which none can learn to sing but they. The song is the same. It is the law, as the rule of judgment, and ministering destruction to the incorrigibly wicked, joined with the everlasting gospel of our salvation through the blood of the Lamb. In this new song of Moses and the Lamb, mercy and judgment are harmoniously blended, like the different parts of a grand chorus, in which not a discordant sound is heard.

In the words which are given as embodying the subject of that song, glory is ascribed to the Majesty of heaven, whose works are great and wonderful, and his ways just and true. This tribute of praise is his due, and is spontaneously given by every one who overcomes the errors and corruptions of Christendom, and rejoices in the righteous judgment which he is visiting upon her.

For, in this great deliverance of his people, and in the retribution measured to his enemies, the works and ways of God are vindicated and made to appear glorious. Hence the question is asked, "Who shall not fear thee, O Lord, and glorify thy name?" And the reason given for this question is that he only is holy. However holy other beings may be, in a subordinate sense, and as deriving their holiness from him, still, in comparison with the essential and infinite holiness of God, theirs is as nothing. And, as confirming this high estimate of his moral perfections, it is declared that all nations shall come and worship before him, because his judgments are made manifest. God alone is worthy of this reverence; and he is worthy in the highest degree. Therefore, all nations shall be compelled, by the manifestations of his judgments, to render it. But it must not be supposed that this declaration proves that the world will be converted. Beware of that pernicious error. The nations, who will thus bow down or worship before him, will do it because his judgments fill them with fear, and convince them of his holiness and of the truth and faithfulness of his word. But there is a vast and radical difference between the homage which is rendered from slavish fear and that which springs from a faith that works by love. The filial reverence of children is one thing; but the reverence of slaves, or of foes, compelled by terror, is quite a different thing. The latter will be the worship rendered by the trembling and wailing nations of the world, as they melt away beneath those mighty judgments.

SECTION II.

"And after this I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened: and the

seven angels, who had the seven plagues, came out of the temple, clothed in pure and white linen, and having their breasts girded with golden girdles.

"And one of the four living creatures gave to the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none could enter the temple, till the seven plagues of the seven angels were finished."—Chap. xv. 5-8.

In connection with the church triumphant, beginning to take its stand upon the sea of glass, John saw the temple of the tabernacle of the testimony opened in heaven. As the temple built by Solómon was a figure of the church of Christ, so also was the tabernacle which was constructed by Moses. In both, the ark of the testimony was in the most holy place, within the second veil. As these things were shadows of the spiritual things of the kingdom of Christ, and as the second veil is removed by the opening of the judgment dispensation, the opening of the tabernacle of the testimony signifies the unvailing of the mysteries of prophecy, and the development of the latter-day church, having the testimony of Jesus.

As the temple is opened the seven angels come forth from it, to minister the seven last plagues. Like the rest, these angels are to be understood symbolically, as signifying messages sent forth from the church of God, which is employed as his grand agency for judgment on the nations of the mystic Babylon. As proof, see Jer. li. 20-24; and Rev. xviii. 6. Those angels are clothed in pure and white linen, to denote the righteousness of those messages of wrath; while the golden girdles signify the preciousness and faithfulness of God's truth.

One of the four living creatures gave to those seven angels seven golden vials—meaning bowls or goblets—full of the wrath of the ever-living God. Although we

are not here told which of the living creatures it was from whom the angels received their vials, we infer that it must have been that which had the face of a lion, from the fact that it was the lion spirit of boldness which prompted the declaring of those messages of God. As those vials are full of the wrath of God, and as in them his wrath is filled up or completed, it is certain that the pouring out of the vials signifies the ministration of the final judgment by the word of God. But, as we have seen already, in connection with the opening of the seals, the word of judgment must go forth from the standard-bearing church previous to its execution. That ministration of the word commenced simultaneously with the development of the second advent church itself in 1840.

As an effect resulting from the tremendous fact that the time had arrived for those vials of wrath to be ministered to the nations, the temple was filled with smoke caused by the glory and power of God. These being the cause of the smoke, they must, of course, be like fire. And it was from the fire of God, the great Judge of the nations—that is, from his power and glory by his Spirit, that his temple, the church, was filled with a thick smoke during the great movement in connection with the preaching of the second advent doctrine, from 1840 to 1845. But fire never produces smoke unless some perishable substance is consumed by it. And the smoke produced in the standard-bearing church during this time, filling it to repletion, was caused by the presence of much "hay, wood, and stubble," which was in the process of consumption by the fire of God. See 1 Cor. iii. 13. As a consequence, no one was able to enter into the temple until the seven plagues were finished—that is, until those angels had emptied their vials on the earth. So completely was the spiritual temple filled with blinding smoke,

by the burning of the rubbish of *literalism*, that no one could see the true way into the interior, or most holy place of God's pure and peaceful kingdom. But, in 1845, when the smoke had passed away, and the mental vision of his children had been in some measure clarified, the King's highway of truth and holiness, leading straight into the inner temple, began to be more clearly discerned; and the doubt and terror, the confusion and trembling, experienced in the advent movement, were withdrawn, and Zion's sons began to take their place as pillars in the temple of God.

SECTION III.

"And I heard a loud voice from the temple, saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth.

"And the first went, and poured out his vial upon the earth; and there came a foul and grievous ulcer upon the men who had the mark of the beast, and upon those who worshiped his image.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another from the altar saying, Even so, Lord God Almighty, true and righteous are thy judgments!

"And the fourth angel poured out his vial upon the sun; and power was given to him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues: and they repented not to give him glory.

"And the fifth angel poured out his vial upon the seat

of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."—Chap. xvi. 1-11.

Let it be well understood that as these successive messages of judgment go forth, as symbolized by the pouring out of the seven vials, the full effects resulting from them are not at once apparent. Like the pouring of *nitric acid* upon some substance of a combustible nature, an effect was immediately experienced from the pouring out of God's judgment truth. One effect, as we have seen, was to fill the temple with smoke, when the vials were given into the hands of those angels, who are then commanded by a great voice from the temple—the voice of the Lord in Zion—to go and pour them out upon the earth. As each successive vial is poured out in the ministry of the word, the fire begins to burn; but, as with the chemical agent mentioned above, the full effects are not manifest till afterwards. Thus, at last, when all the vials have been emptied to the very dregs, their combined operation is seen more and more, till the wrath of God is fully accomplished in the consumption of all that is perishable.

The first angel pours his vial upon the earth, which, as a figure, denotes the civil and ecclesiastical polities of the nations of the world. The effect of it is a foul and afflictive *ulcer* which comes upon the men who bear the mark of the beast, and those who worship his image. This is the effect of the second advent doctrine. When it was publicly proclaimed, and proved by the scriptures and history, that the kingdoms of this world were soon to become the possession of our Lord by his glorious appearing, it was, indeed, the cause of a grievous sore to all those who had received the mark of the papal beast, or who

worshipped his protestant image. And it is so yet. There is not one among all the bigoted adherents of catholic institutions, or those who reverence protestant establishments, who, when he hears of the speedy coming and kingdom of Christ, will not soon show that it makes him *exceedingly sore*. An ulcer is frequently occasioned by external irritation or injury; but the prime cause is the corrupt state of the system. So, also, in regard to this spiritual ulcer. The mind is irritated and disturbed by the doctrine; but it is the moral corruption, seated deep in the hearts of those who falsely claim to be Christians, that breaks forth in this foul and grievous sore, whenever they hear the truth concerning the coming of him whom they profess to love and serve!

• The second angel pours out his vial upon the sea, which, as a symbol, represents the great mass of humanity. As the effect of this vial, the sea becomes as the blood of a dead man, in which there is not a particle of life; and every *living soul* dies in the sea. Some have been so extremely foolish as to endeavor to understand this in a literal sense—the living souls that are killed by this vial being the fishes and sea-monsters! Such literalizing nonsense deserves no argument. Neither are we to understand that this vial causes the literal death of all the human beings that exist. But it has been generally believed in Christendom, since heathen philosophy became popular in the professing church, that the soul of man is naturally immortal, and will continue to live after the death of the body. Thus, in the popular mind, the soul of man could never die. But, in connection with the preaching of the second advent, this Platonic fable has been publicly and extensively attacked, and its falsehood thoroughly exposed by arguments drawn from facts and from the word of God. Hence it has been seen, by

those who have the capacity to see the truth, that man, who became a living soul by having the breath or spirit of life imparted to him from his Creator, ceases at death to be a living soul. Then the dust returns to the earth as it was before Adam was formed: and the spirit returns to God who gave it when he breathed into Adam, and, through him, into all mankind, the breath or principle of life. Consequently, the living soul which man, formed as he was of the earth, became, by receiving the spirit of life from God, continues a living soul no longer than until God, who gave that spirit, withdraws it. Thus, the true doctrine of life and death totally destroys the idea of man's natural immortality; and every living soul in the great sea of humanity, which becomes like the stagnant, lifeless blood of a dead man, is found to be mortal—perishing with the body. And the proclamation of this important truth, so humbling to the pride of man, and so distasteful to heathenish Christians, constituted the pouring out of the second vial upon the sea.

The third angel pours out his vial upon the rivers and fountains of waters. These rivers symbolize the various nations, which, as they flow onward, unite in forming the great mass which is called the sea. The fountains of waters are the different sources from which these rivers flow, and represent the time-honored institutions from which the strength and prosperity of the nations are derived. On these fountains and rivers this vial was poured when, in obedience to the word and will of God, his servants denounced upon the nations his judgments. The word was then spoken, and is now receiving its fulfillment. The effect of this vial is seen in the mighty fact that the resources and energies of the nations are turned to war, like fountains and rivers turned to running blood. God said to his servants, "Proclaim ye this among the Gentiles;

Prepare war; wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." This proclamation has been made, and, lo! the nations are mustering for the deadly strife. All the institutions of the people, even to the school and the nursery, are turned to the spirit of war—are turned to blood.

The angel of the waters, who denotes the angelic ministry that presides over the affairs of nations, declares that it is righteous in God to judge them thus: for they have, in time past, shed the blood of saints and prophets: and, therefore, he has given them blood to drink, because they are worthy, or deserve it. Another responds from the altar, "Even so, Lord God Almighty, true and righteous are thy judgments." This angel at the altar is the symbol of the ministry of the word, in the spirit and power of Elias, associated with the angels who minister in the providence of God. And the drinking of blood by the nations, whereof they speak, signifies the participation of those nations in the awful scenes of carnage and blood which will, ere long, make the land most desolate.

But, perhaps, some objector may say that the nations of Christendom now existing have not been guilty of shedding the blood of saints and prophets; and, therefore, this application of the passage is wrong. To this we would reply that *false religion* having been the cause of all those cruel persecutions of God's people which stain the page of history, those who now cherish or uphold those false systems of religion have thus indorsed the deeds of their fathers, and filled up their cup. Of this, corrupt Christendom is certainly guilty. And if she does not persecute and slay those who hold and proclaim God's present truth, it is not because of a lack of the same evil

spirit which prompted their fathers to those deeds of blood, but from want of ability and opportunity. Place many of the lamb-like Christians of the present day in possession of the same power, and let public opinion, in regard to the propriety and necessity of slaying heretics for the glory of God and the good of the church, be the same that it once was, and be assured that he who now imparts to you the knowledge of divine truth would, instead of being allowed to continue his work, be shut up in a dungeon, or deprived of life. Indeed, he has been shut up as it is—not on the charge of heresy, for this would not be *legal*; but on a false and maliciously concocted charge of stealing! If men do such things in this age and nation, because they hate God's truth, what would they not have done had they lived in the dark ages, and wielded the power of the inquisition?

Although, therefore, the persecutor's arm has been paralyzed, the spirit remains the same. They are serpents still, though their fangs are extracted. Therefore, let slaughter be prepared for the children for the iniquity of their fathers. See Isa. xiv. 21. Remember that our Lord told the Jews of his time that all the righteous blood which had been shed, from the blood of Abel to that of Zacharias, should be required of that generation. So, also, will all the righteous blood which has, from first to last, been shed by Christendom be required of the present generation. *Amen.* True and righteous is such a judgment.

The fourth angel pours out his vial upon the sun. It does not, however, have the effect of darkening it, or of injuring it in any way. On the contrary, its power is greatly increased, and it scorches men with fire. Let it be remembered that the sun is the grand symbol of the Spirit of God, whose genial light and warmth have been

shed upon the nations in the mission of the gospel. In that mild and merciful dispensation its beams were not scorching, but imparted life and peace. But, as the judgment of the great day is being ushered in, a great change is experienced in the things of Christ's kingdom. The word of truth is still preached, and is accompanied by the Spirit, as formerly. But it is not now in mercy to a wicked world, but for the judgment of Christendom. And the Holy Spirit, as it attends the preaching of this judgment dispensation, exerts a scorching power upon hypocrites and false professors of the religion of Christ.

Men, we are told, were scorched with great heat. And those who have witnessed the effect of the present truth upon many who call themselves by the name of Christ, when it has been proclaimed in the power of the Spirit, need not be at a loss to understand this figure. The writhings and contortions of that class of Christians during one sermon, is quite sufficient to show that they are scorched with great heat. But, do those Christians blaspheme? Indeed they do. But how? Blasphemy consists in speaking against that which is good, or in favor of that which is evil. Thus God says by the prophet Isaiah, "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" To speak against God, or in praise of Satan, is equally blasphemy. And to speak against God's truth, or against the Spirit which animates and prompts those who love and proclaim it, is blasphemy against God. But there are few indeed, of those hollow-hearted and serpent-like professors of Christianity, who, if they can be induced to listen to a faithful presentation of the great truths of the judgment dispensation, do not go away speaking against those truths and the Spirit that dwells in Mount Zion. And thus, in con-

sequence of the severe scorching which they experience, do those multitudes of miserable hypocrites blaspheme that glorious Being who dispenses those plagues, instead of repenting and giving glory to his name by accepting and honoring his truth.

The fifth vial was poured upon the seat of the beast. What that seat or throne is, or where, it need not take us long to determine, when we remember that the beast is the papal system and power. Surely its seat is in Rome: there is the throne of the papal power. But that great city of abominations, considered spiritually, is ramified into many streets, and has been able, through the agency of her many instruments, working openly or in secret, to rule the world. And as these things are spiritual, we must understand the seat of the beast to be not merely the literal city, but the church of Antichrist. To pour a vial of the wrath of God upon that church would be simply to declare his word faithfully concerning her character and impending doom. And this has been most strikingly accomplished in connection with the second advent preaching. In fact, a very important part of the proof on which that doctrine was based consisted in a clear and truthful exposition of those portions of the prophecies that describe the character and doom of the papacy. Well may the kingdom of the beast be full of darkness in consequence of the pouring out of this vial. For the declaring of the judgment of God upon the beast not only exposes his corruption and iniquity to the world, but introduces a time of trouble such as never was since there was a nation, and in which the church of Rome largely participates. The darkness with which it is said to be filled denotes depression and grief. The sons and daughters of the old mother of abominations shall gnaw their tongues for pain and anguish. They will blaspheme

the God of heaven because of their afflictions; though not regarding his judgments as evidence that he is against them; and speaking all manner of evil against his message of truth, which has poured his wrath upon them. And in this manner they will continue to blaspheme the truth and the God of truth, in the midst of their sorrows and sufferings, until they utterly perish. Rome will still be Rome, even in her dying agony. *The ruling passion will be strong in death.* Her children will cling to their errors of doctrine, spirit, and practice, and all their abominable idols, and will never repent of their deeds.

SECTION IV.

"And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way of the kings of the east might be prepared.

"And I saw three unclean spirits like frogs from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet: for they are the spirits of devils, working miracles, going forth to the kings of the whole world, to gather them to the battle of that great day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"And he gathered them into the place called in the Hebrew tongue Armageddon.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done!

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.

"And there fell upon men a great hail from heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague of it was exceedingly great."—Chap. xvi. 12-21.

The sixth angel's vial closes the gospel dispensation, and fully introduces the day of judgment. In the summer of 1844, that vial was poured out upon the great river Euphrates. Many have understood Euphrates as meaning the Turkish empire, because the Turks came from the regions bordering upon that river. But this view is altogether erroneous. We must seek a more spiritual meaning than this. And let it not be forgotten that this Revelation makes ancient Babylon a figure to represent the great city of nations—corrupt Christendom. Now, that ancient Babylon was situated upon the Euphrates, which ran through the midst of the city, and was the chief source of her wealth and power, as by means of it she was a mart of commerce. But that river was also the means of her destruction. Though her broad walls and lofty battlements bade defiance to all assaults from without, yet Cyrus, the chosen agent of the God of Israel, found a way of ingress to the city. He directed his soldiers to dig broad and deep ditches, into which the water was diverted above the city, thus drying up the river; and then marched his army through the bed of the river, under the walls, into the heart of the city. The brass gates at the foot of the streets, which shut them off from the river, had been left open in fancied security; and thus the Medo-Persian troops met with nothing to hinder their course. Thus they took complete possession of the city, putting to death all who resisted, including the king Belshazzar; and the proud mistress of nations was subjected to the dominion of Darius the Mede.

In their application to mystical Babylon, all these things are to be understood in a spiritual sense. The name Euphrates signifies *that makes fruitful*. And what is that which has made Christendom fruitful, if not the favor of God as freely bestowed in the dispensation of the gospel to the nations? Yet all this favor of God has been abused, and the gospel corrupted by the world-loving church and her hireling clergy. She, too, has long since become, by means of this perverted and corrupted gospel, a mart of commerce, of the most abominable kind, in the midst of the nations. But at last the day came for the threatened and well-deserved doom to fall. She imagined her defences to be impregnable, and derided the assaults of the Lord's chosen. But in the mighty *midnight cry* of 1844, the dispensation through which the undeserved mercies of God had flowed through her midst in a broad and continuous stream, was finished. The water of truth and the Spirit of truth were diverted into another channel, to flow in blessing through Babylon no more forever. And thus was the mystical Euphrates, the great river of Christendom, dried up, that the way of the kings of the east might be prepared.

But who are those kings of the east? They are evidently those who were represented in type by the kings of Media and Persia. Those were literally the kings of the east; but these are so in the spiritual sense. The expression points unmistakably to the rising of the sun. Indeed, the words here used—*anatoloon heliou*—signify that literally. They are, therefore, the kings of the rising sun, or of the morning. And it is now the morning of the day of God; the morning-star has arisen; and the Sun of Righteousness, the glorious Orb of day, will soon arise with healing in his wings. Surely these kings of the rising sun are those whom he makes kings

and priests, and who are to reign with him on the earth. See chap. v. 10.

But how is their way prepared? In precisely the same manner in which the way of their Divine Master is prepared—that is, by the mission of Elias. For they and their great King have the same work of judgment to perform, and the same glory to share. The mission of Elias, as the chief minister of the dispensation of the fullness of times, prepares the way for Christ and his redeemed people to take the kingdom under the whole heaven by the destruction of Christendom. And in order that this judgment dispensation might be ministered, and thus the way of the kings of the morning be prepared, that they might take and destroy Babylon, the mystical river of the gospel dispensation was dried up in 1844.

Three unclean spirits like frogs are now seen, which had their origin in the mouths of the dragon, the beast, and the false prophet. These spirits must, of course, sustain a close relationship to their respective parent sources. And as the dragon is the symbol of the politico-military power, the unclean spirit from his mouth is the politico-military spirit. The unclean spirit from the mouth of the beast or papal power, is the spirit of popery. And the unclean spirit from the mouth of the false prophet—that is, the protestant hierarchy, having its throne and headquarters in England—is the spirit of delusion and error in protestant Christendom. These spirits are like frogs, which are amphibious—that is, can live in the water and out of it. But, if altogether and permanently deprived of water, frogs will die. So these unclean spirits are amphibious in a spiritual sense. They could live with the gospel river, or without it. But, as that dispensation ministered abundant favor to the nations, and that favor was perverted to base uses, we can see how the waters of

the gospel furnished abundant sources of life to those spirits. In fact, they cannot exist a *long time* without it. Therefore, as the river of Babylon is dried up—in other words, the dispensation of grace and mercy to the wicked is closed, those wicked spirits must soon perish out of the earth. They are already exposed upon the dry land to the scorching heat of the sun; and hence they are so busy and desperate in doing their last work.

They are the spirits of devils, working miracles. Now, those miracles are either real or pretended. If the former, they are performed by the agency of demons or devils; and if the latter, the work is a diabolical delusion. In either case, therefore, it is a devilish work.

We are told that those spirits go forth to the kings of the whole world, to gather them to the battle of that great day of God Almighty. They do this by exerting a potent influence over the minds of men, thus preparing them for the final struggle against the word and work of God. For it is not a literal battle of which this passage speaks: nor are the kings of the earth to be gathered in a literal sense, or to any particular locality. Both the gathering and the battle are figures drawn from the scenes that are usually witnessed in the movements of hostile armies. As the kingdoms of the world, where Satan has long held dominion as the ruling spirit, are about to be broken in pieces and utterly destroyed, he makes a last desperate effort to retain possession, and frustrate the designs of the Almighty. He therefore sends forth those unclean spirits as his emissaries, to inspire his children, whether in the church or out of it, with the spirit of rebellion against the purposes of God, as declared in the sure word of prophecy, and a determination to preserve and perpetuate those governments and institutions which God is

determined to destroy, and to destroy that kingdom of Jerusalem which he will defend and save.

The dragon has long ruled the world by brute force. In maintaining his cruel dominion, rivers of blood have been shed. Hence, red is his proper color. The unclean, frog-like spirit of his mouth has, for a long time, flourished on the banks of the mystical Euphrates—partly religious and partly secular; but altogether political, military, and devilish. A *special sample* has lately been exhibited in *Mormonism*. It will be remembered that the prophet Joseph Smith, the founder of the sect, had a standing army at Nauvoo; and that he and his brother Hiram were the Mormon candidates for President and Vice-President of the United States. These two facts sufficiently indicate the political and military spirit of Mormonism; and all who have been at all familiar with its character and tendencies, know it to be utterly devilish. But the same dragon-spirit is generally exhibited, and universally operating in the efforts that are made, both in the church and the world, to fire the popular heart with military ardor. And those efforts are wonderfully successful. Hence the wild enthusiasm, amounting almost to frenzy, with which thousands on thousands rush to the war. It is felt, by those whom that foul spirit has deluded, to be a *sacred cause* in which they are engaged. No matter on which side they may be arrayed,—their darling institutions are in peril, and they must and shall be preserved!

The unclean spirit from the mouth of the papal beast, in the form of *Jesuitism*, has, also, for quite a long time, dwelt securely on the banks of the river of Babel, hiding in the waters, or showing itself on the land, as occasion demanded. But this great day of manifestation reveals it fully, and exposes it to the judgments of God. It can

hide itself in Euphrates no longer. But, exposed as it is, it is making most desperate exertions, and as secretly as possible, to preserve, and even to extend, the accursed system of Romanism. And that vile spirit is extensively diffused in all departments of society, and its influence more or less felt on every hand. Hence it is that men who presume to call themselves protestants are so grossly inconsistent as to patronize, or, at least, to look with favor on Roman catholic institutions. Those time-serving politicians are so completely deluded by the subtle spirit of Jesuitism, that, for the sake of popularity, they are perfectly willing that the catholics, whose votes are controlled by a crafty and designing priesthood, should hold the balance of power. And were it not that a faithful, covenant-keeping God has determined to speedily destroy all that remains of Rome or Romanism, nothing would prevent their complete triumph, in this land at least. But he is rising against them in righteous judgment, and they shall soon be utterly rooted out of the earth. AMEN!

And now, a few words concerning the unclean spirit from the mouth of the false prophet. Much error has been inculcated by the teachers of theology in protestant Christendom: but we will here notice only two of their false doctrines—one relating to this world, and the other to the world to come. The doctrine of the future conversion of the world forms the basis of a most delusive hope. It prompts the syren song of "Peace and safety," while sudden destruction is impending. It lulls professing Christians to sleep in carnal security, and makes the heart of the true follower of Jesus sad with hope deferred. And as it respects its influence upon the world, it puts far off the evil day, and causes men to indulge in unbelief and sin. And the pagan fable of the soul's immortality is no less mischievous and destructive in its in-

fluence. It has led men to deny, or at least practically to forget, the second coming of Christ and the resurrection of the body, by which alone the righteous can receive the promised crown of eternal life, and to substitute the hope of heaven at death: while the only true hope of the Christian, as it regards the future life, centers in the resurrection, and has for its foundation the resurrection of our Lord.

From these two grand errors—the conversion of the world, and the immortality of the soul—has proceeded, as a special manifestation, the gross delusion of *Spiritualism*. For the spirits that rap on tables and make communications claim to be the souls of deceased persons, and that it is their mission to bring about the promised millennial blessedness. Now, take away the two great errors mentioned above, and let it be well understood that the word of God contains no promise or prediction on which to predicate a hope of millennial blessedness for the world, or a belief in the separate existence of souls, and Spiritualism has not a particle of ground on which to rest its claims to public credence. But as those two fundamental falsehoods were assailed by the artillery of God's word, and it was proved from the writings of the holy prophets that the Lord was soon coming to reign in glory on the earth, Satan deemed it necessary to prop up those falsehoods by miracles. He, therefore, sends forth the wonder-working spirit-mongers—Andrew Jackson Davis and company—to astonish the gullible multitude with revelations from the spirit world.

But it is asked, "What are we to do with these facts? It appears certain that spirits do make communications; and must we not believe what they tell us?" To this we reply that either there are spirits that make these communications, or there are not. If not, then the whole

is a mere human imposture, and needs no argument. But, admitting the reliability of the facts and testimony, it is a great mistake to conclude that what the spirits say must necessarily be true. We are by no means bound to believe all that a being declares, merely because we admit the fact of his existence. Suppose you hear some one knock at your door, and upon inquiring who is there, should be told it is a friend who wishes to impart news of great importance. Now, you have evidence that some one is at the door: but could you be quite certain that a friend was there? Might it not be some one else trying to deceive you, and perhaps to do you an injury? But enough. These are spirits of devils, working miracles to delude and seduce mankind, and not human souls in a separate state of being. And those devils are the fallen angels.

Deluded as the so-called Christian public has been by those three unclean spirits from the dragon, beast, and false prophet, in the various and deceptive forms which they assume, it is not strange that so very few should be looking for the glorious appearing of Christ. And that being so, the scriptures are fulfilled. Our Lord said that the day of his coming would be as it was in the days of Noah and of Lot. And neither the antediluvians nor the Sodomites would believe in the approaching catastrophe till it was too late. And thus, in connection with the going forth of those unclean spirits, our Savior says, "Behold, I come as a thief." A thief comes at a time and in a manner in which he is not expected. And so it is with the appearing of Christ. Neither the time nor the manner will be understood by any but his true people, until revealed in the executed judgments. The apostle Paul says, "Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." As the

mystery of the gospel to the Gentiles was finished in the autumn of 1844, and our Lord took the throne of his kingdom, and commenced the great work of judgment, surely his coming was unexpected to Christendom in respect to both time and manner.

He declares that those are blessed who watch and keep their garments, lest they should walk naked and be exposed to shame. This watching signifies looking for his coming by true faith in the word of prophecy, and those garments are the robes of righteousness, by love and obedience of the truth, which constitute a spiritual preparation for the great event. But the great mass of professing Christians, not heeding or really believing the declarations of his word, and therefore not watching for his coming, nor being prepared for it by holy obedience of the word of truth, they will all be put to shame.

We are here told that he gathered them into a place called in Hebrew, *Armageddon*. As in respect to the gathering by the unclean spirits, so also here, it is not a literal gathering into one place that is meant. *Armageddon* signifies *mountain of fruits*, or, as some render it, *mountain of the gospel*. In either sense the name is appropriate; for the gospel brings the nations to the *mount* or high place of judgment, and there all will receive the *fruit* or reward of their deeds. The gathering to *Armageddon*, therefore, signifies, in symbolic language, that he who had just announced his coming as a thief, brings the whole world into the judgment day and dispensation.

The seventh angel now pours out his vial into the air. Not the natural, but the spiritual atmosphere is here meant. It affects all the spiritual things of Christendom, producing a change in the moral tone and condition of the church, and of society in general, which finally results in the passing away of heaven and earth—that is, the

corrupt church and the governments. And, therefore, in connection with the pouring out of this vial, a great voice is heard, proceeding out of the temple, from the throne, proclaiming, "It is done!" By this we are to understand that a declaration was to go forth from Zion, the true church of God, and the throne of his power by his Spirit, that the vials were now all poured out upon the earth, involving, as a consequence, the mighty fact that the mystery of God was finished and the judgment day had fully come. And that great voice or proclamation went forth from the standard-bearing church in the city of New York, in March, 1845.

The effects resulting from the pouring out of this last vial are described as voices, thunders, lightnings, and a mighty earthquake, exceeding any that had been since men were upon the earth. We have already explained the meaning of these figures. It is, therefore, only necessary here to say that these effects of the seventh plague are identical with those represented by the same symbols in connection with the opening of the sixth seal, the casting upon the earth of fire from the altar, and the opening of the temple of God. See chaps. vi. 12, viii. 5, and xi. 19. But we are called to notice here more particularly the effect of this great earthquake upon the mystical Babylon. It is said the great city was divided into three parts, and the cities of the nations fell. It would thus appear that this division of the great city is the immediate cause, or at least the occasion, of the downfall of the cities of the nations. So long, therefore, as there can be harmony, or a good understanding maintained among the nations of Christendom, the fulfillment of this passage is yet future, and a question of time; but when they shall be manifestly divided into three hostile portions, the ruin of all the cities of the nations must speedily follow.

As there have been three grand aspects of the Roman empire, as symbolized by the dragon, the beast, and the false prophet, and as the empire was divided geographically into three parts in the days of Constantine, we may look for both a geographical division and a three-fold manifestation of the dying empire now. And it is but reasonable to expect this final and fatal division to correspond, in its main features, with the former. We will, therefore, take a comprehensive view of the past developments.

The imperial dragon had his throne in Rome; but the seat of empire was removed from Rome to Constantinople by the emperor Constantine, and Rome was subsequently given to the papal beast. The empire of the east was intimately connected with the Greek church, of which the patriarch of Constantinople was the acknowledged head, sustaining a similar relation to it as did the bishop of Rome to the Latin church. But in 1453, when Mohammed the second, with his army of fire-breathing horsemen, took Constantinople, and made it the Turkish capital, both the dragon of politico-military power and his church were driven out from Greece, and compelled to seek some other region for the exercise of sovereign and despotic power. He could not return to Italy, for the papal beast was reigning there. The countries of the east were in possession of the Ottoman power. And the west was in the hands of warlike kings, who were of one mind in giving their power and strength in support of the papal beast. Where, then, could the dragon look for a country? Only in the frozen regions of the north, inhabited by hordes of barbarians. There he planted the seat of empire, and propagated his religion; and the empire of Russia, with its Greek catholic church, and the autocratic emperor as the supreme head of both, is the result. There we behold

the modern governmental manifestation of the ancient Roman dragon. The Cesar of Rome has been replaced in the north by the Czar of Russia, who still lays claim to the eastern empire, which was never given to the papal government, but was wrested from the Greek emperor by the Ottoman invader. Thus we see that the autocrat of the north is virtually the Greek emperor still, and the grand representative of the Roman dragon.

Of the papal beast we have only to say that the supreme power, which was for twelve hundred and sixty years vested in the popes, was taken away by France, the "Eldest Son of the Church," under Napoleon the first, at the close of the last century. Since then, the popedom, as restored under the Napoleonic code, has been really, if not ostensibly, under the surveillance of the French government; the eldest son having supplanted the father in the sovereign dominion. And now that the empire, with the Napoleonic dynasty, is re-established in France, although the pope may still be called "the holy father," yet Louis Napoleon is *de facto* sovereign of the papal dominion. When he falls, we may expect the body of the Roman beast to be utterly consumed by the burning flame. See Dan. vii. 11.

In the government and hierarchy of England we see the signification of the false prophet or two-horned beast; and in the protestant churches generally, the image of the beast. Protestant Christendom, therefore, being corrupt and antichristian in doctrine, spirit, and practice, constitutes the third part of spiritual Babylon, the great city. And in this category are embraced all protestant nations and sects, whether in Europe or America.

In the manifestation of the three distinct parts or portions of the great city at the present time, therefore, we recognize the "Autocrat of all the Russias" as the grand

representative of the dragon part; the Emperor of the French, called "the Man of Destiny," as the representative of the part appertaining to the papal beast; and the sovereignty of Great Britain as the head and representative of the part belonging to the dominion of the protestant false prophet. And when there shall be a permanent and fatal rupture between those three great powers, Russia, France, and England, the city of nations will have been divided into three parts, according to the scope and meaning of this prophecy; and the cities of the nations, signifying the more minute parts of the one great city, will speedily fall to rise no more. And thus will great Babylon be remembered before God for all the abominations of which she has been guilty, and receive from his right hand the red wine-cup of the fierceness of his righteous wrath.

Every island flees away, and the mountains are found no more. As these figures have been explained already, we need only say that the fleeing away of the islands signifies the dissolution of every nation and organized association of men, while the disappearance of the mountains means the complete overthrow and demolition of every human government. A parallel scripture, in the twenty-fourth chapter of Isaiah, declares that "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." The earth, which is thus to fall, and rise no more, signifies, in the figurative language of scripture, the governments of the earth, and all the various forms of civilized society. The time is near when the world of humanity will be reduced to a condition like that of the world of matter before the Creator had begun the work of the six days—that is, without form and void. A prophetic description of that

awful scene is given in Jer. iv. 23-26. Such will be the full and final effect of that mighty earthquake which has already begun to shake the governments and nations of the world.

In addition to all that has been named, there falls upon men a great hail from heaven, every stone about the weight of a talent. Various estimates have been given of this weight, the lowest being sixty pounds. It is probably little less than one hundred and fourteen pounds. Were this hail to be understood literally, can any reasonable person suppose that those upon whom such ponderous hailstones should fall would blaspheme God in consequence? Every one must surely see the absurdity of this supposition. We are, therefore, of necessity compelled to regard the hail as a symbol of the judgment of the God of heaven, by his word and providence, blasting and destroying all the prosperity and all the cherished hopes and prospects of the world which he has doomed. Suffering from war, famine, pestilence, and destruction in various forms, which are but the execution of the word that has been proclaimed from Mount Zion, and which thus comes down upon them with crushing weight and power, it is to be expected that men will blaspheme the word which is now ministered for judgment. Indeed, we have already heard their blasphemies. And they who thus blaspheme the word of truth and the spirit in which it is proclaimed, do thereby blaspheme God; for it is he who gave the word, and he who executes it.

PART IX.

THE JUDGMENT OF BABYLON.

SECTION I.

"And there came one of the seven angels who had the seven vials, and talked with me, saying to me, Come hither; I will show thee the judgment of the great harlot that sitteth upon the many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"So he carried me away in the Spirit into the desert: and I saw a woman sitting on a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and the impurity of her fornication: and on her forehead a name was written, A MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and I wondered on beholding her, with great astonishment."—Chap. xvii. 1-6.

In the explanations which have been given of the preceding visions, enough has been rendered clear to convince any candid seeker after truth that Babylon is corrupt Christendom. But, in this and the following chapters, the matter is set forth in so clear a light, and with such unanswerable proofs, that no intelligent person can honestly refuse to acknowledge the truth of the above proposition. The grand symbol which is now presented, though receiving a different interpretation from false

teachers, evidently comprehends in its signification the whole church of Antichrist, catholic and protestant, and the kingdoms that have patronized and supported it. Having made these general and preliminary remarks, we will proceed to the exposition.

One of those seven angels who is described in the vision as having the seven vials, comes to John and says, "Come hither; I will show thee the judgment of the great harlot that sitteth upon the many waters." Those waters are subsequently explained by the angel to signify peoples, and multitudes, and nations, and tongues. In this place he further declares that with this great harlot the kings of the earth have committed fornication, with the wine of which the inhabitants of the earth have been made drunk. Thus we see the vast extent of the power and influence for evil which this "lady of the nations" has wielded, and how she has brooded, like a deadly *incubus*, upon the masses of the people.

John tells us that the angel carried him in the Spirit into the desert. Let no one understand by this that the spirit of John was separated from his body, nor that he was literally carried into a desert. The meaning is, that, as on two former occasions, he was completely entranced by the power of the Divine Spirit, and carried away in this new vision into the moral desert of the nations, to behold the mystical Babylon and her doom. Being thus fully possessed by the Spirit, and all his faculties directed to the beholding and understanding of what was shown, he saw a woman sitting on a scarlet-colored beast, full of names of blasphemy, and having seven heads and ten horns. Of this description of the beast it is only necessary in this place to observe that the main features which constitute the great outline are identical with those of the dragon, as also of the leopard beast, to which the dragon

gave his power and his throne. The scarlet color also sufficiently indicates its identity with the dragon to show that this beast represents the politico-military powers of the Roman empire; while the fact that the woman is seated upon it shows that those powers of government have been the servants and supporters of the Antichristian church—carrying her forward in her career of deception and oppression. Those names of blasphemy are the same of which we have spoken before. In fact, this woman and the beast that carries her, taken as one general symbol, comprehends all that has previously been represented by the dragon, the ten-horned beast, the two-horned beast, and the image; and must be understood as signifying the church and the state throughout the length and breadth of Christendom.

The woman was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls. And here we may behold the wealth and pride of the so-called Christian church, and the ostentatious display of rich attire, and gold, and jewelry, which has ever characterized those false professors of the religion of him who had not a place of his own in which to lay his head. Not only have they sought to roll in wealth and splendor in secular life, but the ornamentation of cathedrals and church edifices in general has furnished a complete illustration of this striking and graphic prophecy. What a contrast do we behold between the attire of this woman and that of Zion, as described in the twelfth chapter!

In the hand of this woman is a golden wine-cup. It contains the real spirit of her religion, which, though called by her and her lovers the religion of Christ, is false in doctrine, in spirit, and in practice. The cup is full of abominations and the impurity of her fornication. She has been the *mistress* of the world. Great men have been

her lovers and patrons. With the world she has mingled in unholy intercourse; and the mysteries of religion have been prostituted to gain its applause and favor. Is not the spirit of such a church abomination and impurity?

But look at the name of this woman as inscribed upon her brazen forehead by the finger of God. That name is called a mystery or secret, because it was to be understood in a spiritual sense, and by the spiritual man only. It is given to such to understand the mysteries of the kingdom of God, while to those who are without it is not given. Babylon signifies *confusion*. The ancient city of that name was built upon the site of that city and tower which the sons of men began to build for the purpose of making themselves a great name, so that they might not be scattered abroad. In this they typified the builders of the church of Rome, who also sought to establish a mighty name and power in the world by their catholic or universal church and the lofty tower of their hierarchy, with the pope on its summit. Thus they endeavored to set their nest on high, that they might be delivered from the power of evil, according to Hab. ii. 9. But God confounded those ambitious builders of the ancient tower, that they could not understand each other, and thus scattered them abroad. And because their language was confounded there, they called the name of that place *Babel*—that is, *confusion*; from which the great city that afterward occupied the same site derived its name of Babylon. And thus God has also confounded the religious language and work of the Roman Babel-builders, and they have been, in consequence, unable to accomplish all their ambitious schemes of aggrandizement and oppression by means of their monstrous religious empire. Hence they are, in respect to religion and politics, scat-

tered; and *Confusion* is the proper name of their great city. See 1 Pet. v. 13.

She is the mother city. In other words, she is the mother church. Hence, she is here called the mother of harlots. And as is the mother, so are the daughters. As is the church of Rome, in regard to character, so are the various sects that have sprung from her. All are the children of confusion; and all are conformed to the spirit, maxims, and customs of the world, and are, therefore, abominable in the sight of God and of all holy beings. It is, therefore, with the strictest propriety that the church of the Roman Antichrist is also called the mother of the abominations of the earth.

John tells us that he saw the woman drunken with the blood of the saints, and of the martyrs of Jesus. It seems a terrible thought that a church claiming to be Christian should be such a persecutor and murderer of the followers of Christ as to justify this description. But, dreadful as it is to contemplate, it is still the truth that the church of Rome has been saturated and completely intoxicated with the blood of thousands on thousands of the martyrs of Jesus. By means of that diabolical engine of oppression and murder, the Inquisition, she has shed an ocean of blood. Well might John say, "I wondered, on beholding her, with great astonishment." For the great anti-christian system called "The Holy Catholic Church," drunken as it has been with the blood of slaughtered saints, is the grand master-piece of the power of Satan.

SECTION II.

"And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, that hath the seven heads, and ten horns.

"The beast that thou sawest, was, and is not; and will ascend from the abyss, and go into perdition: and those who dwell on the earth will wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short time. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

"And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and will give their power and strength to the beast. These will make war with the Lamb, and the Lamb will overcome them: for he is Lord of lords and King of kings: and those who are with him are called, and chosen, and faithful.

"And he saith to me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her with fire.

"For God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled."—Chap. xvii. 7-18.

The angel inquires of John, "Wherefore didst thou wonder?" It was certainly a spectacle to excite wonder to behold this woman drunk with the blood of the followers of Christ. But it is evident that John did not yet fully comprehend the meaning of the symbol, and was, therefore, greatly astonished at its monstrous nature. That this is the reason for the angel's question is shown by the fact that, without waiting for a reply, he immediately proceeds to say, "I will tell thee the mystery of

the woman, and of the beast that carrieth her, that hath the seven heads and ten horns." And all that follows, to the end of this chapter, consists of the angel's interpretation, which yet requires a further elucidation, in its application to actual events.

And the first declaration which he makes as to the meaning of the symbol is very remarkable. "The beast that thou sawest, was, and is not; and will ascend from the abyss, and go into perdition." This is equivalent to saying, in reference to some particular point of time, that the beast had existed before that time, but had been destroyed and ceased to exist; yet, its existence would be renewed and prolonged by its ascension from the abyss. As this beast represents the same governmental systems as do the dragon and the leopard beast, we here refer to chap. xiii. 3, where John tells us that he saw one of the heads of the beast wounded as it were to death, and that the deadly wound was healed. As has been shown already, that signified the overthrow of the Roman empire by the barbarians, and the restoration of imperial power in the popedom. And thus this scarlet beast was in existence before the fall of the empire, but was then destroyed out of the Roman world; yet, in the rise and reign of the papal dominion, it ascended from the abyss or pit of darkness, and continued long to exist, though on the road to perdition.

The angel declares that those of the inhabitants of the earth whose names were not written in the book of life from the foundation of the world, will wonder—that is, gaze with admiration—when they behold the beast. By this we are to understand that the great dominion of the papacy, and the kings that were subservient thereto, would excite universal admiration and reverence among the nations of the Roman world: but that the elect chil-

dren of God would not be its admirers. As they were chosen in Christ from before the foundation of the world, so God has placed his Spirit in their hearts; and they could, therefore, no more adore the beast of Roman power than Mordecai could reverence the wicked Haman, or than the three Hebrews could fall down and worship the golden image erected by king Nebuchadnezzar.

As in regard to the numbering of the beast, in chapter xiii., so also here it is said, "Here is the mind which hath wisdom." In other words, here is scope for the action of the mind of him who is instructed in the deep things of God. The seven heads of the beast are declared to be seven mountains, on which the woman is seated. But, as the waters on which she also sits are not to be understood literally, so neither are those mountains. On the contrary, they signify seven distinct forms of government, or elevations of human power, as has been before explained. In accordance with this interpretation, the angel declares them to be seven kings or kingdoms, and says five are fallen, one is, and the other is not yet come. Five governments had already existed in Rome prior to that time, namely, the kingly, the tribunate, the consular, the decemvirate, and the triumvirate: and these had fallen, and passed away. The form of power then existing was certainly the imperial, which continued until near the close of the fifth century, and was succeeded by the exarchate, which existed but a short time, when it gave place to the popedom, as established by the barbarian kings, after their conversion to bastard Christianity, and by the emperor Justinian.

In perfect harmony with this exposition, and with the facts of history, the angel proceeds to say that the beast is himself the eighth, and is of the seven. He symbolizes the great dominion of papal Rome, which is the eighth

form of power, and derives its existence from the seven that had previously existed, and which are restored and perpetuated in this new form of the Roman empire: thus continuing to constitute the heads of the beast. The ten horns are declared to be ten kings that have received no kingdom or dominion as yet; in other words, had not commenced to rule at the time of this vision, but were to receive power to reign as kings one hour with the beast—that is, at and during the same time with the great antichristian power to which they belonged. They would be of one mind in this, that they would give their power and strength to the beast—that is, they would use their power, both civil and military, and the pecuniary resources of their subjects, to support and defend the oppressive and abominable power of the popedom. Hence they were, to all intents and purposes, component parts of the same gigantic monster, and properly figure as the horns of the beast.

These kings were to make war with the Lamb, who would finally overcome them. We are to understand this war as both general and special. In its general aspect it has been going on during the long, dark night of papal tyranny and delusion: for, inasmuch as those kings or kingdoms lent themselves to the aid of Antichrist, they were warring against Christ and his true church. But the special war is the final and desperate struggle which the kings of the earth and their hosts are making and will continue to make, in this great day of battle and war, against the word and work of Christ in judgment. But, as it was not a direct and literal war that those kingdoms waged against the gospel of the Lamb, so the great battle now against the coming Judge and Conqueror is not direct or literal. Yet every government and nation that now rejects the word of judg-

ment, as declared from the law and the prophets, and labors and fights to preserve the wicked world, which the coming King is seeking to destroy, is just to that extent making war against the Lamb, who is now revealed as the terrible Lion of Judah.

But the Lamb will overcome them: for he is Lord of lords, and King of kings. Yet he is not alone in this final conflict and victory. As his church has partaken with him in his sufferings, so shall she partake in the conquest of his and her foes—ruling the nations with a rod of iron, and dashing them in pieces as a potter's vessel, even as does her glorious Leader and Captain. Those who are with him—the army of his saints—are called, and chosen, and faithful. This especially applies to the standard bearers of the present day, who are not only called to be saints, and chosen to salvation, and faithful to Christ and his gospel, as the true church has ever been; but they are specially called to understand and love the truths of this judgment dispensation, and chosen for the work of judging the nations, and faithful to their great mission.

As the angel expressly declares that the waters upon which the great harlot sits are the masses of the nations, this passage needs no further explanation. But, in the next, we are informed that those horns of the beast which were to give their power and strength to the support and defence of that Roman monster, would at length hate the harlot, and make her desolate and naked, and would eat her flesh, and burn her with fire. Thus it appears that those who have been her lovers will, as harlots' lovers sometimes do, become her worst enemies. Having ceased to be her servants and protectors, they will now become her tyrants and destroyers. Let us look at these striking figures more closely. These rulers of the nations will hate the harlot: in other words, they will

become disgusted with the church which is Christian only in name. They will make her desolate and naked: that is, they will leave her without friends and supporters, and will strip her of her borrowed robes, and expose her to shame before the world. But this is not all. They will eat her flesh, and burn her with fire. By this is meant that they will seize and appropriate to themselves the substance of the false church, so that hardly a bare skeleton of her will be left; and what is not thus devoured will be consumed by the fire of war and its attendant destruction. It was predicted by Elijah, the prophet of Jehovah, that dogs should eat Jezebel, the wicked wife of Ahab, who, in the Revelation, is made a type of the church of Rome. As the prophetic prediction was literally accomplished then, so now the spiritual Jezebel shall be eaten by those horns of brutal power that have formerly been her lovers.

For God has put it in the hearts of those warlike kings and rulers to accomplish his purposes by uniting in the one grand object of sustaining the papal system and power until his word, in which his will and purposes were recorded, should be fulfilled. "Man proposes, but God disposes." It was for the wisest and best of reasons that he permitted such giant wickedness and oppression to exist upon the earth so long. Nevertheless, he holds the guilty actors responsible, though they fulfilled his will as truly as did those who crucified our Lord. Acting as free agents, they meant their acts for evil; but God, who overrules all events, permitted them for good. He has chosen his people in the furnace of affliction, and that furnace has been heated by the rulers of Babylon. Thus he makes the wrath of man to praise him; but the remainder of wrath he restrains.

In concluding his interpretation, the angel says to

John, "The woman whom thou sawest is that great city, which reigneth over the kings of the earth." If this were to be understood in the literal sense, we must of course conclude that he meant the city of Rome. For no other city has reigned over the kings of the earth so long and to so great an extent as that. But are we to restrict the meaning of the angel to that city? It will be evident that we are not, when we consider that the woman sits on seven mountains, and that those mountains are figures representing seven distinct forms of government. Although the city of Rome is built on seven hills, those hills are not symbolized by the seven heads of the beast. All, therefore, that we can predicate of the *literal* city is that, as it is the old capital and mother city of Christendom, there is a suggestive correspondence between the "eternal city" of the seven hills and the great spiritual Babylon which she represents. The great city is, therefore, the whole church of Antichrist; and though the church of Rome is the original city, it has been greatly enlarged by the addition of many streets, lanes and by-ways, termed protestant.

SECTION III.

"And after this I saw another angel coming down from heaven, having great power; and the earth was enlightened with his glory. And he cried mightily with a great voice, saying, Fallen, fallen is Babylon the great, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the frenzy of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying,

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached to heaven, and God hath remembered her iniquities. Reward her as she rewarded, and give her double according to her works: in the cup which she hath filled, fill to her double. As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."—Chap. xviii. 1-8.

The interpreting angel having finished his explanation of the woman and the beast, another angel is seen descending from heaven, having great power, and with whose glory or brightness the earth is enlightened. The mission which is symbolized by this angel is identical with that of the rainbow angel of chap. x. The great power which he exercises is the moral power of the Spirit of truth; and his brightness, which enlightens the earth, is the heavenly light of God's word of truth, shining upon the understanding of men. He cries mightily with a great voice, declaring that Babylon the great is fallen. The word *fallen* is repeated here, as in other places, to make the declaration more striking and emphatic, and to show that the fall is complete and final. Although Christendom was Babylon, the great city of confusion, before, yet, inasmuch as the children of God dwelt with her children, and the time had not arrived for the voice from heaven to call them out of her, she was not utterly forsaken by his Holy Spirit. Although grieved exceedingly, the Spirit continued to strive with Babylon; and the people of God sought to heal her, but she was not healed. But at length the day of her doom drew nigh; the last great message of the gospel went forth, announcing that the time of God's

judgment was come; the churches of Babylon, catholic and protestant, with united voice rejected the message; and the grieved Spirit took its everlasting flight. Then it was that Elias, bearing a special message from an angry God, as symbolized by this angel from heaven, proclaimed that she was fallen, fallen, and become the habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird.

Thus, in consequence of the fact that the Spirit of God has departed from Christendom, she is entirely given up to demons or devils, as their dwelling-place. By this is meant that her children, the members of the various churches, are under a demoniac or diabolical influence, as if possessed by devils, though keeping up the forms and appearance of godliness; that men, whose spirit is morally filthy, have their stronghold there; and that, like a cage filled with every kind of unclean and hateful birds, so the whole professing church is now filled to repletion with members whose spiritual nature is fitly represented by those loathsome birds—owls, buzzards, hawks, crows, and all the rest of those pronounced unclean by the typical law of Moses.

The reason of this complete downfall of mystical Babylon is here given. All nations have drunk of the wine of the frenzy or fury of her fornication with the kingdoms of the world, and the merchants of the earth—the great speculators—have grown rich through the abundance of her delicacies—that is, by means of traffic in the various luxuries and splendors in which she has so largely indulged. Thus she filled up the measure of her iniquities. Having ministered the cup of drugged wine, as a harlot, to the world, inflaming them with the spirit of a false Christianity, she has, in consequence, abounded with strange children. And the sacred truths of religion

have been defiled by abominable mixture with pagan philosophy and science, falsely so called; while both clergy and members have eagerly sought after wealth and respectability through the church, as if supposing gain to be godliness.

But the voice of God now speaks from heaven, commanding his people to come out of the great city of abominations, that they be not partakers of her sins, and recipients of her plagues. God speaks by his Spirit, word, and providence. And this command is given at a particular time—when Christendom is fallen, and the time of her mighty calamity has come. That time is the present: and no Christian who is connected with any of the sects, from the church of Rome down to the last one established, and whom this voice may reach, can be excused from obeying it. If, after receiving knowledge of the will of God in this matter, any of his true people continue still to linger in those fallen churches, in fellowship with those unclean and hateful birds that are now so abundant there, he will regard them as partakers of the iniquity, in doctrine, spirit, and practice, that prevails in those churches, and will, therefore, inflict upon those disobedient children their full share of the plagues of Babylon.

Her sins have reached to heaven. This strong figure shows, in a striking manner, the multitude and greatness of those sins. They are like mountains piled on mountains, till the accumulated mass reaches the very skies, calling loudly to a God of truth and justice for retribution. He has remembered her iniquities. By a figure, he is represented as awaking from a long sleep of forgetfulness to a realization of the greatness of her crimes against truth and righteousness, and to a full determination to punish them. In Jer. li. 9, we read, "Her judgment

reacheth to heaven, and is lifted up even to the skies." And in verse 6 of the same chapter, "Flee out of the midst of Babylon, and deliver every one his soul: be not cut off in her iniquity: for this is the time of the Lord's vengeance; he will render to her a recompense." These passages primarily apply to ancient Babylon, as a type of Christendom; but their fulfillment in her destruction was only a faint foreshadowing of the doom that is coming upon spiritual Babylon; and, therefore, the language has a second application in this day, of far greater force than the first.

Not only are the people of God commanded by the voice from heaven to come out of the antichristian church, but also to make war upon her, and minister to her the judgment of God. "Reward her as she rewarded, and give her double according to her works; in the cup which she hath filled, fill to her double." This is the mandate of the King of heaven. And how does it agree with the commands of Christ in the opening of the gospel dispensation? Can it be the duty of Christians to retaliate on their persecutors during the gospel age? Certainly not. But it must not be forgotten that the gospel to the nations is now ended, and the day of vengeance has come. Hence the true servants of Christ are no longer sent forth as lambs in the midst of wolves; but rather as lions in the midst of goats. See Mic. v. 8. Although they are by no means to war with carnal weapons, or resort to physical violence in the fulfillment of their mission, yet to them it is given to rule the nations in judgment by the word and Spirit of God.

But we must not understand that the followers of Christ are now in all respects to do to Babylon as she has done. She has rewarded the true church in time past, for its faithful testimony to gospel truth, and its labor of

love, by most unjust and wicked persecution—by the dungeon, the rack, and the stake. How shall we reward her? By telling her strange children the truth plainly and faithfully in relation to both their character and their doom, and invoking upon them the judgment written. Pray for them as the souls under the altar are represented as praying; or, in the language of the inspired Psalmist,—"Let the sinners be consumed out of the earth, and let the wicked be no more." Has she filled to the suffering and down-trodden church the cup of sorrow and affliction—the wormwood and the gall? It is our appointed work to fill to her the same cup to overflowing, but not by acting unjustly and wickedly as she has done; nor must any of our acts be prompted by malice or personal resentment. If we are faithful to our work of declaring the word of God for judgment, and praying to him for vengeance, we shall soon see that her bitter cup is full by the execution of the word, in the form of war, famine, pestilence, and all kinds of destructive calamities. See Jer. li. 35, 36.

As much as she has glorified herself, and lived deliciously, so much torment and sorrow must she receive at our hands. And surely that is not a small amount. For, the honor and glory that comes from the wealthy and proud of the world, she has ever earnestly and ardently desired. It is characteristic of every fashionable and popular church, whether catholic or protestant, to glorify itself, and to live deliciously. In her heart the church of Rome has said, "I sit a queen, and am no widow, and shall see no sorrow." And thus, also, has the church of England thought and felt: and, in fact, this has been the language of the heart, if not of the lips, of every popular sect of Christendom. Each claims to be, *par excellence*, the church—the queen, or ruling power, of the community, if not of the world. None will admit

that their church is a *widow*, so long as they have a popular ministry; nor will they believe that they will be visited by sorrow, either from the Lord of all the churches, or from the cruel dragons of war.

But it is declared that her plagues shall, therefore, come in one day—that is, at an instant, suddenly. See Isa. xxix. 5, xxx. 13, and xlvii. 7-9. Those plagues are death, mourning, and famine. By death is meant the terrible pestilence—the rider on the pale horse; by mourning is indicated the cruel bereavements of war, leaving the churches as childless widows; and famine also will stalk like a ghastly specter, grinning in horrible mockery, over some of the fairest portions of the land. Such, O Christian reader, are the plagues of fallen Christendom, of which even you must be a partaker, unless you hear and obey the voice from heaven, which commands you to come out of her. Will you obey at once, and willingly? Or will you wait till God compels you?

Babylon will not only be visited with the plagues which are named above, but will be utterly consumed by fire. Those who apply this prophecy to the city of Rome are looking for a literal fulfillment of these words in a grand physical conflagration of that city. Others regard the passage as speaking of the burning of the whole material world. Both these views are erroneous. Neither the city of Rome, nor the material world, is here meant: nor are we warranted in expecting a physical conflagration of either. And yet the burning which is here threatened is identical with that great conflagration of the heavens and the earth, of which we read in many other scriptures. But the great error has been the understanding of those scriptures literally. As the great city is a figure of corrupt Christendom, so the fire which consumes her signifies the

final judgment of the Lord God, which will accomplish her utter extermination.

SECTION IV.

“And the kings of the earth, who have committed fornication and lived deliciously with her, will bewail her, and lament for her, when they see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! the great city Babylon, the mighty city! for in one hour is thy judgment come.

“And the merchants of the earth will weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

“And the fruits that thy soul desired are departed from thee, and all things sumptuous and splendid are departed from thee, and thou shalt never more find them. The merchants of these things who became rich by her, will stand afar off, for the fear of her torment, weeping and wailing, and saying, Alas, alas! the great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so much wealth is laid waste!

“And every ship-master, and all the company in ships, and sailors, and all who trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like the great city? And they threw dust on their heads, and cried, weeping and wailing, saying, Alas, alas! the great city, in which all who had ships in the sea were made rich from her magnificence! for in one hour is she made desolate.

“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”—Chap. xviii. 9-20.

This section describes the general effect of the fire of God's wrath in destroying the substance of Christendom, and the consequent lamentations, mourning, and woe of those speculators who have amassed wealth through her abominable pride and luxury. The kings of the earth, who have mingled with the church in unholy intercourse, defiling all things of a sacred character, now that their amours and dalliance are brought to an end by the operation of the fire of God, will bewail her, and lament for her, as they behold the effect of her destruction as symbolized by smoke ascending toward the skies. Yet they will stand afar off from her as she burns, because they fear her torment, crying, "Alas, alas! the great city Babylon, the mighty city! for in one hour is thy judgment come!" Or, to drop the figure, the rulers will exclaim, "Alas for Christendom, once so great in power and influence among the nations of the earth, and so abundant in wealth and resources! Suddenly and unexpectedly has the day of her calamity arrived."

And the merchants of the earth, those shrewd and grasping leeches, who have ever been ready to sacrifice any and every consideration of truth and righteousness for the *main chance*—that is, the accumulation of wealth—will now find that a day has come for others to weep and mourn beside the poor laborers, and widows, and orphans, whom they have robbed by fraud and oppression. Those greedy cormorants will now mourn and lament over the desolation and ruin which have come upon the community, because no man buys their merchandise any more. They will, therefore, be no longer able to fill their capacious coffers with the hard earnings of the people, nor to enrich themselves by means of the expensive display that has so long prevailed in the fashionable churches of mystic Babylon. A list is here given of many articles of their

merchandise, beginning with *gold*, and ending with *slaves*, and *souls of men*. The damnable crime of human slavery, by which men, women, and children are regarded as mere chattels and beasts of burden, has been one fruitful source of speculation to Babel's merchants. But all their traffic in the bodies and souls of men will soon be ended; for God has begun to render to them their just recompense. Like the rulers, so also the merchants are described as standing afar off for the fear of her torment, weeping and wailing because the great city which was clothed in fine linen, and purple, and scarlet, and decked with gold and jewelry, now meets her righteous doom, and in one hour, as it were, her great wealth is laid waste.

And now the crowd of mariners take up the strain, and swell the chorus of lamentation; while those engaged in maritime trade join the doleful wail, as they see the smoke of Babylon's burning—they, too, standing afar off, and not able to save her—and all are heard crying, as they throw dust on their heads, "Alas, alas! the great city, in which all who had ships in the sea were made rich from her magnificence! for in one hour is she made desolate." Thus, making due allowance for the figurative character of the general scene, we behold a complete picture of the woes that are quickly coming upon the so-called Christian church and community, throughout the whole Roman world, in the utter destruction of wealth and prosperity, involving an untold amount of suffering and loss of life.

But, while the smoke of the great conflagration is ascending to heaven, and while rulers, merchants, importers and mariners are wailing over the general ruin of the commerce of the Christian world, heaven and the holy apostles and prophets are called upon to rejoice, because God has avenged them on mystical Babylon. She

has sinned grievously against heaven; but now heaven is avenged in her destruction. She has persecuted and blasphemed the holy apostles and prophets; but a righteous God will now visit upon her the punishment which she deserves, and those holy men will be fully vindicated. It is, therefore, by a striking and beautiful *apostrophe*—that is, a figure of speech in which a person or persons who are dead or absent are addressed as if present—that apostles and prophets are here bidden to rejoice in the judgment which is executed upon those who have had a form of godliness, while denying its power. And if the heavens rejoice, surely we should look up and rejoice also, unless we belong to Babylon, and are, therefore, destined to perish in her destruction.

SECTION V.

“And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall Babylon, the great city, be thrown down, and shall be no longer found.

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be no longer heard in thee; and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a mill-stone shall no longer be heard in thee; and the light of a candle shall no longer shine in thee; and the voice of the bridegroom and of the bride shall be no longer heard in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

“And in her was found the blood of prophets, and of saints, and of all who were slain upon the earth.”—Chap. xviii. 21–24.

We here behold the closing scene of the grand drama of the doom of spiritual Babylon. And certainly it is one of great power, and fitted to tell with thrilling effect upon

every spiritual mind. Behold that mighty angel, lifting a ponderous rock, and dashing it down into the depths of the sea! The act itself is mighty and portentous: but what is meant by it? Listen—the angel speaks: “Thus with violence shall Babylon, the great city, be thrown down, and shall be no longer found.” What is meant is, that as that great stone was hurled with violence down beneath the waves of the sea, to be seen no more, so all the institutions of a corrupt and apostate Christianity shall perish amid the violence of war and revolution—sinking down beneath the waves of popular commotion, and ceasing to exist for ever.

The music, of various kinds, that has so abounded in the land, shall cease to be heard; for even the songs of the temple shall be changed to howlings. See Am. viii. 3. The mechanic and fine arts shall flourish amid those institutions and be patronized by the popular clergy and fashionable Christians no more; for a ruined people will no longer have use for the works of art. Even the sound of the ever-busy flouring-mill shall cease to be heard; for all places will be so desolate of men that there will be none to till the ground and make the crops. The light of the church's candle shall cease to shine, and all will be darkness and gloom, whether in the literal or the spiritual sense; and even the wax tapers that have burned in catholic churches, and beside the dead, will be lighted no more. And the voice of the bridegroom and of the bride—the merry-makings of marriages—will cease to fill the land with sounds of joy and the people's hearts with gladness: and all will be desolation and oppressive silence.

The reason assigned for the awful judgment which a holy and just God inflicts on Babylon is briefly stated thus:—“For thy merchants were the great men of the

earth; for by thy sorceries were all nations deceived." Had not the church been proud, corrupt, and worldly, those merchants would never have flourished as they have, and therefore would not have made themselves rich, and consequently great, by means of her extravagance. In all the past commercial history of the nations of Christendom, it will be found that the dignitaries and haughty nabobs of the church have been among the foremost to patronize and encourage a spirit of commercial speculation, and, by example at least, to seduce the people into pride and luxury. The leaders of the church have been leaders of the fashions; while the ladies of the church have vied, in their gaudy display, with the ladies of the street. And yet the people were so grossly deceived as to believe that this proud, luxurious, and knavish organization, that had the brazen effrontery to call itself the church of Christ, was such in reality. The hierarchy not only had the civil power to aid them in their ascendancy over the public mind, but have been careful to preserve the forms of religion. The ceremonial observances of the church have, indeed, been very *imposing*. And thus, by religious jugglery, here called sorcery, have all nations been deceived.

But this is not all. God now makes inquisition for blood. We are told by the prophet Isaiah that the earth shall disclose her blood, and shall no more cover her slain. And remember the souls under the altar, crying, like the blood of Abel, for vengeance. Remember, too, that this woman, Babylon the great, was drunken with the blood of the saints, and of the martyrs of Jesus. Modern Christendom has filled up that cup of wickedness; that, as all the righteous blood which had been shed, from Abel to Zacharias, was required of the last generation of the Jews, in the type, at the close of that typical dispen-

sation, so now all the righteous blood that has been shed, down to this day, may, according to the type, be required of professing Christians of this generation. Accordingly, we are here told that in her was found the blood of prophets, and of saints, and of all who were slain upon the earth. It is true that no individual is held personally responsible for any person's acts but his own. But it is none the less true that nations are called to judgment as nations. God has dealt thus with the nations of past ages; and the judgment of Babylon will be no exception to the rule. On the same principle upon which he judged the Jewish church and nation, he is now judging corrupt Christendom.

PART X.

THE SUPPER OF GOD.

SECTION I.

"And after this I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honor, and power, to the Lord our God! For true and righteous are his judgments: for he hath judged the great harlot that corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshiped God who sat on the throne, saying, Amen; Alleluia!

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye who fear him, both small and great! And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the

Lord God omnipotent reigneth! Let us be glad and rejoice, and give him honor: for the marriage of the Lamb is come, and his wife hath prepared herself. And to her was granted that she should be arrayed in fine linen, clean and shining: for the fine linen is the righteousness of saints.

"And he saith to me, Write, Blessed are they who are called to the marriage-supper of the Lamb. And he saith to me, These are the true sayings of God. And I fell at his feet to worship him. And he said to me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Chap. xix. 1-10.

When the judgment of mystic Babylon has fully come, and the smoke of her burning, which signifies the effect of that consuming wrath of God, is ascending to heaven as grateful incense, a joyous feast is celebrated by the church of God. This feast is called the marriage-supper of the Lamb, and consists in the spiritual enjoyments of the children of God when gathered home to Zion, the church that bears the standard of the judgment, and in beholding the full measure of deserved punishment inflicted on the great harlot, corrupt Christendom. If it be said, in opposition to this view, that this scene of rejoicing and praise is in heaven, we have only to reiterate what we have before repeatedly said, and sufficiently proved, that it is the spiritual heaven of the church that is meant. Where God dwells is heaven; and the scriptures plainly declare that he dwells in Zion. This multitude of rejoicing people in heaven, therefore, is identical with the hundred and forty-four thousand, who are described in chap. xiv., as standing with the Lamb on Mount Zion, and singing the new song.

Glory is given to God, because his judgments are true and righteous. As proof of their truth and righteousness,

it is declared that he has judged the great harlot that has corrupted the people of the earth, and avenged the blood of his servants at her hand. The judgments executed upon her are true, because in accordance with the word of truth as written by the holy prophets; and righteous, because in perfect harmony with the eternal principle of justice, which is an essential element in the character of God. Because it is according to his faithful word, and because it is right in itself, he pours his vengeance upon fallen Christendom. Therefore, all right-minded Christians will rejoice and give him glory, and will join in the chorus of this triumphant host, singing, "Alleluia!" as the smoke of Babylon ascends for ever and ever.

The four and twenty elders and the four living creatures are again brought to view, prostrating themselves before God who sits upon the throne, and crying, "Amen; Alleluia!" A voice from the throne is also heard, calling all the servants of God, whether small or great, to praise him. And, finally, the whole host of the redeemed unite in one grand shout, and with a voice as of many waters, or of mighty thunders, they cry, "ALLELUIA! FOR THE LORD GOD OMNIPOTENT REIGNETH!" All are exhorted to be glad and rejoice, and give him honor, because the marriage of the Lamb is come, and his wife has prepared herself. That marriage is the final and blissful union between Christ and his redeemed church. He is the Bridegroom, and the true church the Bride; and the nuptials will be celebrated here on the earth, as it respects locality, though in the spiritual heaven. And the marriage must be consummated before the personal descent of the Lord from heaven and the resurrection of the righteous, as that complete manifestation of the sons of God will constitute the birth of Zion's children, who must all be born in wedlock. And she will have prepared herself for

this grand consummation by believing, loving, and obeying the word of truth.

To the bride is granted that she should be arrayed in fine linen, clean and shining, which is explained in the text as symbolizing the righteousness of saints. Bear this in mind; for a conclusive argument is furnished here in regard to the meaning of the new Jerusalem, which is declared to be the bride. But what is the nature of this righteousness of saints? It is not personal merit, independent of the grace of God through Christ. Such a view would be extremely erroneous. Neither is it the righteousness of Christ, imputed to the believer, while continuing in sin. This would be the opposite extreme of error. What is it, then? It consists of both justification by faith and sanctification by the full knowledge, love, and obedience of the truth. No one is justified by faith, unless his faith works by love; and if it is a living, working faith, it must and will produce sanctification, in a greater or less degree. And thus justification is to be regarded as sanctification begun, while sanctification is justification completed. No other sanctification exists, or is accepted before God, but this. The robe of righteousness, therefore, in which the bride is to be arrayed, is perfect sanctification, as signified by the clean and lustrous linen. To be righteous is to be right—right in doctrine, in spirit, and in practice: and this involves the necessity of a full understanding of the word of God. This is the reason why a messenger is sent to restore all things, and prepare the way of the Lord by preparing his church to receive him as the married Husband. When this work of preparation is complete, the Wife will have been arrayed in her pure and shining robes, and the prayer of our Lord for his people will be fully answered—"Sanctify them through thy truth: thy word is truth."

John was commanded to write that those are blessed or happy who are called to the great feast—the marriage-supper of the Lamb. But are those who are invited really blessed if they have no heart to accept the invitation? Are such persons to be regarded as happy? Certainly not. Says the wise man, "Wherefore is there a price in the hand of a fool to get wisdom, since he hath no heart for it?" And one greater than he has said, "Many are called; but few are chosen." Only those, therefore, who are *effectually* called—that is, who have a heart to rally to the call, and gather home to Mount Zion—can be blessed. They will, indeed, be happy, for a glorious feast is prepared for them—a feast of fat things full of marrow, and of wines on the lees well refined. See Isa. xxv. 6-9. Such is the great supper of God and the Lamb. And now is the time, O Christian, in which you are called of God, by his servant, to partake of it. Will you come? The angel declares these to be the true sayings of God. How different from the sayings of thousands of those who call themselves his ministers!

Having thus witnessed the scenes of judgment on Babylon, and the consequent rejoicing of the ransomed host of God's chosen, as also the grand preparation for the marriage-supper, with the assurance of the revealing angel that these were the true sayings of God, the rapt seer was so filled with wonder and reverence that he prostrated himself before the angel in adoration. He was at once checked by the angel, who said to him, "See thou do it not." And the reason which he gives for not allowing this homage is that he is the fellow-servant of John, and of his brethren who have the testimony of Jesus. He therefore directs him to render that worship to God which was intended for himself; giving, as a further reason, the fact that the testimony of Jesus is the spirit

of prophecy. But how could this be a reason why John should worship God, instead of the angel? It must have been because the fact that the angel was only a created being, although he was the honored instrument through whom these sublime and momentous revelations were made, placed him on the same level with the church, as its fellow-servant, while all the glory of these grand disclosures, which constituted the spirit, or spiritual essence, of the writings of the Hebrew prophets, was of God through Jesus Christ. It is in this sense that we are to understand that the testimony of Jesus, which is the new testament, is the spirit of prophecy: and thus we may see why God, the original author of this revelation was to be adored, and not any instrument or agent through whom it was made.

SECTION II.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he judgeth and maketh war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but himself. And he was clothed in a garment dipped in blood: and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And from his mouth goeth forth a sharp sword, that with it he may smite the nations: and he will rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."—Chap. xix. 11-16.

These words describe the first scene of a vision which, in its fulfillment, commences with the descent from heaven

of that mighty angel who announces the fall of Babylon, and closes with the supper of the great God, which is identical with the marriage-supper of the Lamb. It is substantially the same as the judgment of Babylon, as described in chap. xviii.; all the difference being that it is represented by a different kind of symbols. Indeed, although this vision is more extensive in its application than that, as it comprehends the doom of the kings of the earth and their armies, and describes more fully the grand agencies by which the judgment of the nations is executed, it covers the same ground as the former.

And the first that is seen in this is the opening of heaven, when a white horse and his mighty rider are disclosed to view. This means precisely the same as does the opening of the temple of God in heaven, in chap. xi. 19, or of the temple of the tabernacle of the testimony in heaven, in chap. xv. 5. And in both those passages, as was fully shown, the opening of the spiritual things of the latter-day church is what is meant. So, also, here, the opening of heaven, in its symbolical sense, signifies the opening of the judgment dispensation, which unfolds to the spiritual view the great work of judgment on the nations, by the word, Spirit, and providence of God. The same is also symbolized by the opening of the book with seven seals: in proof of which it is only necessary to refer to the fact that upon the opening of the first seal, the white horse and his rider go forth, as here, for the work of judgment. On a full and careful examination and comparison of all the passages to which we have just referred, it will be seen that they embrace three grand ideas, namely, the new spiritual revelation of Christ, as the rider on the white horse; the new development of his church, as the temple of God; and the new and final unfolding of the word of God, for judgment, in the mission and office-

work of Elias. All these things began to be fulfilled in the close of the gospel to the nations, which ended with the midnight cry of the parable, in the autumn of 1844.

As the white horse is presented to view in the vision by the opening of heaven, it is clear that he comes forth from heaven, and is, therefore, of God. In fact, as has been shown, this symbol signifies the power of the Holy One. The glorious rider is called Faithful and True; and these appellations belong, in a pre-eminent degree, to our Lord Jesus Christ. He is faithful, both to his Father God and to his people, and true to the predictions of the holy prophets. Therefore it is here said that in righteousness he judgeth and maketh war. In this symbolic scene he is represented as going forth for the express work of judging the nations according to truth and justice, and, hence, making war against all the workers of iniquity.

His eyes, like a flame of fire, indicate his omniscience and his zeal in the mighty work; while the many crowns upon his head show that he is a ruler over kings. Those are the crowns of his faithful servants, who shall reign with him on the earth. The name which no man knew but himself, is the same which is written on the white stone promised to the overcomers of the church of Pergamos, called a new name, and which he also promised to write upon the overcomers of the Philadelphian church. In these things of the Spirit, a name is used as denoting character or relation: and as, in this vision, he appears in a new development of character, and as sustaining a new relation to man, this new name is now presented. At first it is known only to himself—that is, he alone understands and appreciates its meaning. But to those who receive it, through the operation of the Spirit and word of God, it is made known. And when the living people of

God have all been gathered to Zion, and instructed in the deep things of his kingdom, they will all be able to appreciate the meaning and force of this new name.

The great Judge and Warrior is clothed with a garment dipped in blood. With whose blood is his raiment stained? Is it his own, or that of his foes? For an answer to this question, see Isa. lxiii. 1-6. When our Lord treads the great wine-press of divine wrath, it is not he that suffers, but his enemies, whose bleeding hearts are the ripe grapes that are trodden. And his spiritual raiment, which is stained with their blood, is the spirit of judgment, which attends this crowning dispensation. His name is called The Word of God. Does this mean Christ, or the holy scriptures? In the gospel of John this name is applied to Christ; and yet it is generally and properly applied to the truth contained in the sacred writings. But the name as here used does not signify the scriptures independent of Christ, nor yet Christ as distinct from the scriptures. Inasmuch as these things are purely spiritual, we must understand that this glorious symbol signifies Christ as riding forth in the ministration of the word of truth. And thus both Christ and the holy scriptures are embodied in this figure.

The armies of heaven follow him—they also riding on white horses. These are his true followers—his living church. They follow him, by believing and obeying the word of truth, wherever he goeth. As the church has followed him in the faith and work of the gospel, so now she follows him as he goes forth to judgment. And as he is represented as riding a white horse, symbolizing the power of God, so his followers are borne onward in the great work by the same invincible power. In the days of the past depression and affliction of the saints, they have as it were been compelled to walk, and even to

creep, while the great men of the earth were mounted upon the horses of human power, and rudely trampled God's children in the dust. But as the day of retribution has dawned, there is a great change in their relative condition. The church of Christ now mounts the horse of divine power, and those that ride the horses of the earth shall be confounded, and shall come down to the dust. For he who leads and gives power to these armies of heaven is the Almighty.

Not only are those horses white, to signify the perfect holiness of the power of God which supports the army of saints, and carries them forward in judging the world, but the riders are also clothed in fine linen, white and clean. This symbol, which signifies the righteousness of saints, shows that this conquering host is composed of those who have been sanctified through the truth. None but those who wear that clean linen have any right to a place in the church, among the saints of God who shall judge the world. This is the wedding-garment. If any one be found among the guests who has it not, he must be bound and cast out, into outer darkness.

From the mouth of the Judge goeth forth a sharp sword, that with it he may smite the nations. If this sharp sword be not the word of truth, what is it? Surely it is not a literal sword. Our Captain wars not with carnal weapons; nor does his true church. And if he should, the sword would not proceed from his mouth. We see, therefore, by this figure, that from the mouth of his true ministry goes forth the word of truth, which smites the nations in wrath. And, as such was not the character of the gospel to the nations, this vision must of necessity describe the work of the judgment. That it is so is further evident from the words that follow. It is declared that he will rule them with a rod of iron. No

man can say that such is a proper figure of the gospel of the bleeding Lamb, or that it can imply anything but wrath and destruction. In this work he also treads the wine-press of the fierceness and wrath of Almighty God. No language stronger than this could possibly be used to describe the execution of judgment. And yet this must be fulfilled before our Lord can appear on earth again, to crown his waiting people with everlasting life. Remember, reader, that they follow him wherever he goeth. If he treads the nations in the great wine-press, they follow him in that work: and those who *cannot, will be cut off*.

On his garment and on his thigh a name is written which shows that the great day of his kingdom has come. The garments have already been explained, as signifying the spirit of this last dispensation. This glorious name is properly written upon them, as it is through the Spirit of truth that it is made manifest. But it is also written upon his thigh. In a figure, the church is the body of Christ. And as the human body is supported by the legs, as pillars support a superstructure, so the church is sustained by those who are made pillars in the temple of God, to go out no more. On these pillars, in the highest place, is emblazoned, as in letters of living light, the present proper appellation of the once despised man of sorrows and sufferings—"KING OF KINGS, AND LORD OF LORDS."

SECTION III.

"And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and assemble yourselves to the supper of the great God; that he may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of those who sit on them,

and the flesh of all men, both free and slaves, both small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered to make war against him who sat upon the horse, and against his army. And the beast was taken, and with him the false prophet who wrought miracles before him, by which he deceived those who had received the mark of the beast, and those who worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remainder were slain with the sword of him who sat upon the horse, which sword proceeded from his mouth: and all the birds were satisfied with their flesh."—Chap. xix. 17-21.

The armies of heaven having commenced their gathering and going forth in the work of judgment and war against the nations, while their glorious King leads them on to battle and victory, an angel is seen standing in the sun, and crying with a loud voice to all the birds of heaven, "Come, and assemble yourselves to the supper of the great God." The flesh of men, of all classes and conditions, from the highest to the lowest, is to be given to them as a feast. What can this mean? Are all mankind to be slaughtered to furnish food for carnivorous birds? Are we to understand these things literally? Nay; but in a very significant figure. Were all this to be fulfilled according to the letter, not only must all those birds be feasted with human flesh, but an angel of God must literally stand in the sun and call them to that feast, which is dignified with the appellation of the supper of the great God. Is that reasonable? Is it scriptural? But, although this is figurative language, the figures employed are of mighty import: and none but the child of God can endure the truth which they teach.

The angel standing in the sun is the true minister of the word of God, standing in the light and power of the

Divine Spirit. As this is fulfilled in the day of Elias, this angel must, of course, symbolize his mission. For, as it is his work to prepare the way of Christ before him, it belongs to him to invite the guests to the great feast. And as the birds that are invited are by no means to be understood literally, they must be regarded as representing the true people of God.

But is it not improper to represent the children of God by the figure of carnivorous birds? Let us see. In the seventeenth chapter of Luke, our Lord says, in reference to his second coming, "In that night there will be two in one bed; one will be taken, and the other left. Two women will be grinding together; one will be taken, and the other left." Now it is perfectly evident, not only that he was speaking of men and women, but that those who are taken, while others are left, are gathered to the great marriage-supper of the Lamb. But his disciples, not fully understanding his meaning, and supposing him to be speaking of a personal separation of one from another, and a literal gathering to some particular locality, say to him, "Where, Lord?"—meaning, Where will those who are taken be gathered? To this question he replies, "Where the body is, there will the eagles assemble." The word *soma*, which is here rendered *body*, also signifies a *corpse* or *carcass*; and in the parallel passage, Matt. xxiv. 28, he uses the word *ptoma*, which has the latter meaning only. Thus we see that our Lord calls his true people eagles, and declares that they shall be assembled to feast upon the carcass. And as those eagles are identical with the birds that are invited to the supper of God, the carcass upon which they are to be feasted is that of the nations. The view held by some, called adventists, that Christ himself is the carcass meant, is not only disgusting, but destructive of the harmony of the word of God. If any

one should still insist that our blessed Lord is the carcass, we would ask such a reasoner if he thinks Christ is to be eaten by his people at his coming, as eagles devour a dead animal?

But, are the people of God to devour the nations? They must, or they can never possess the promised land of the everlasting kingdom. It is affirmed in Dan. vii. 18, that the saints shall take the kingdom over which those four great beasts of the earth, Babylon, Persia, Greece, and Rome, have ruled. From whom will they take the kingdom, if not from the nations? And how are they to take it, but by conquest? In no other way can the type of the conquest of Canaan by ancient Israel be fulfilled. But not only is the land of Canaan to be regarded as a figure of the kingdom which the redeemed are to inherit, but God has expressly declared by the prophet Micah that the great events of the day of his people's final deliverance and salvation shall be according to the days of the coming of Israel out of the land of Egypt. How was it then? Balaam was hired by the king of Moab to curse Israel. But the Spirit of the Lord came upon him, and thus he prophesied concerning the people whom he sought to curse: "God brought him forth out of Egypt: he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." Num. xxiv. 8. Now, this eating up of the nations of the land of Canaan was a foreshadowing in type of the destruction of the nations of Christendom and the world, at the last day. But even then, when Israel fought with carnal weapons, the eating of those nations was not literal. It was, therefore, a figure of speech, signifying the destruction of those nations by the people of Israel.

So, also, in this great day of the spiritual conquest of

Canaan, the true church of God, one of whose symbolic characters is that of the flying eagle, will, in a figure, devour the nations of the earth, by being used as God's instrument in executing the judgment. And, as it is not morally possible for the children of God to be unwilling instruments in his hands, the conclusion is inevitable that they will be pleased, and, therefore, fed, by the destruction of the wicked. They are represented as being assembled to feast upon the flesh of all men because they are gathered into one church, around the standard of judgment truth, which, in its ministration, furnishes to them this food. On the same principle of interpretation, the flesh and blood of Christ has been furnished as food and drink to the believer in the mission of the gospel. As, therefore, the war which we wage is spiritual, so also is the feast. Such is the supper of the great God—the marriage-supper of the Lamb. Happy indeed is every one who can partake of it.

But, while the rider on the white horse goes forth to the conquest of the nations, the beast and the kings of the earth muster their armies for war against him and his army. It could not reasonably be expected that the wicked powers and rulers of the earth would submit to be driven from their territorial domain without a struggle. Every government seeks to perpetuate itself, and preserve its power and dominion. The kingdom of Satan is no exception to this rule. And, as the kingdoms of the world, in times past, when they had, as it were, a lease from God, have sustained their power and interests chiefly by force and fraud, it would be in vain to expect them willingly to relinquish possession of the domain when their lease had expired. Therefore, when due notice is given to the rulers and nations of the expiration of their times, a general rally of all the powers of the Antichrist, and of

the rulers of the world, to oppose the claims of Christ and his people, is the consequence. But as, on the part of Christ and his church, it is neither a local gathering nor a literal war, so, on the other side, the armies of Antichrist and of the rulers of the nations are not gathered to any particular locality for this contest with Christ and his followers, nor can they fight against them with the weapons of carnal or earthly war. It is in their spirit of hostility to the word and work of judgment that all classes of the wicked nations gather, or unite and rally: and by every possible act they seek to prevent the accomplishment of the work of judgment by the word, Spirit, and providence of God. Such is the real nature of the war against Christ and against his army of sanctified ones.

What will be the issue of the grand struggle? Which will conquer, Christ or Antichrist? We are told. The beast and the false prophet are taken or seized in company, and together they are cast alive into a lake of fire burning with brimstone. The false prophet is the protestant hierarchy or clerical body, and is identical with the two-horned beast of chap. xiii.; in proof of which it is only necessary to compare the acts of the false prophet, as here described, with those attributed to the two-horned beast. And thus we see that the papal and protestant powers are involved in one common ruin. But how are they arrested? It is by the operation of the power of God in his providence, which fulfills his word, and frustrates all the designs and operations of these enemies. The Psalmist, prophesying of this great day and the work of judgment, says, "Jehovah is known by the judgment which he executeth: the wicked is ensnared in the work of his own hands." A righteous God will make every act of the enemy against Christ, his people, and his truth, contribute to their complete overthrow and destruction.

Every effort, therefore, which is made against the word of judgment, or to stay the onward course of war, famine, pestilence, and destruction, will be as futile and hopeless as would be an attempt to chain the tornado, or to turn back the current of the mighty Niagara.

But what of that lake of fire and brimstone, into which the beast and the false prophet are cast? Is not that literal? We answer, no. On the contrary, it is a figure of the overwhelming and exterminating wrath of our God, who is a consuming fire. How is that lake produced? By rain. Says the Psalmist, "Upon the wicked he will rain streams of fire and brimstone, even a burning tempest—the portion of their cup." For illustration, suppose this were literal. As the liquid, burning sulphur is poured down upon the earth, it melts down the mountains and hills, and flows through all the valleys, thus creating a vast lake or sea of fire and brimstone. In Isa. xxxiv. 9, the judgment of God on the nations is thus described: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." But, although many are ready to admit the figurative nature of this fire and brimstone, they insist that it represents the torments inflicted on the souls of the wicked, after death. If this be correct, how can the beast and the false prophet—objects which exist here among men—be cast into it? Do they die, and then go into the fire and brimstone? No; for it is expressly said, in this passage, that they are cast into it *alive*. As they are alive and on the earth when thus cast into that burning lake, it follows that this is a symbol of the consuming wrath of a holy and just God, as made manifest on the earth in the judgment of the nations.

But it appears that this destruction of the beast and

the false prophet does not complete the doom of all. There is a remainder, of whom it is said that they are slain with the sword which proceeds from the mouth of him who sits upon the horse. But that sharp sword—the pure word of God proclaimed abroad from Mount Zion, where the mouth of the Lord speaks—will fully accomplish the work of slaughter. The haughty antichristian powers of Christendom—the catholic beast and the protestant false prophet—come down first, and are thrown into the flames, to be consumed: but the work of judgment still proceeds, until all the wicked nations are destroyed, and all the birds of heaven—the victorious eagles—are satisfied with their flesh—that is, spiritually satisfied with the complete destruction of all the enemies of Christ and his people.

PART XI.

THE TWO RESURRECTIONS.

SECTION I.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season.

“And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of those who were beheaded for the testimony of Jesus, and for the word of God, and whoever had not worshiped the

beast, nor his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they will be priests of God and of Christ, and will reign with him a thousand years.”—Chap. xx. 1-6.

It must not be forgotten that, when a distinct vision is presented in this prophecy, it does not follow that its fulfillment takes place after that which preceded it in the order of insertion. Such a mode of interpretation would make confusion and nonsense of this prophecy. Therefore, let it not be supposed that the binding of Satan, and the sitting of the saints in judgment, follow the destruction of all the wicked, as described in the preceding chapter. In fact, the process of judgment, by the rider of the white horse and his army, is identical with the judgment which is here brought to view; and the destruction of the armies of the wicked by the armies of heaven is substantially the same as this binding of Satan and shutting him up in the bottomless pit. The only difference is, that here the same great work is signified by a different set of symbols. There, it is a grand battle: here, it is a legal process. There, it is the work of the judges of the nations, represented as a military Commander and his troops; while here, the sheriff, and the judges of a civil court, are introduced, and discharge their respective duties. But it is one and the same great work.

An angel comes down from heaven. We have already shown, in explaining the same figure in other places, that the appearance of an angel from heaven signifies a message sent forth from God, either in the ministry of his word, or in the execution of his providence, or

both. In this place both are represented, as both are requisite in the great work that is to be done. And as the holy angels are employed in executing the work of divine providence, both they and the true ministry are here conjointly signified. But as those ministering angels are invisible, the work of this symbolical angel can only be seen outwardly in connection with the ministry of the word of truth, accompanied by the power of God, to bind or loose, to shut or to open. This power of the word is by the Holy Spirit, and is symbolized by the key of David, or of the kingdom of heaven. Now, the same key that opens the kingdom of heaven to the true believer, shuts out the unbeliever. And being shut out involves, as a consequence, sooner or later, everlasting destruction. Thus we see that the key of the kingdom, which, as a figure, represents power and authority from God, is also the key of the bottomless pit, which this messenger of God bears, signifying that by the power and authority of the King of heaven, he will shut up the prince of the world in that abyss of darkness and silence—the prison of all the wicked. While the key is the proper symbol of the power of God, the great chain in the hand of the angel is a very appropriate emblem of God's harmonious word of truth. While it is like a chain of purest gold upon the neck of the daughter of Zion, it is an adamant chain upon the neck of the dragon, especially now, when the ministry of the word is blended with the strength of Michael the archangel.

He lays hold on the dragon. He arrests him, and makes him feel the might of his arm. As this is the same great red dragon described in chap. xii., who has seven heads and ten horns, his body is necessarily composed of the kingdoms and nations of the world. And by kingdoms we are not always to understand what are

commonly termed monarchies: but, in the scriptures, we are to consider the term as implying any form of human government. Republics, even, are embraced in this designation, and form a part of the dragon's body, particularly if the government be a military power. As the one grand, original symbol, representing the devil as a spiritual being, but embodied in earthly governments, the dragon here comprehends all the wicked rulers of the world. By laying hold on the dragon, therefore, is meant the laying hold on the kingdoms, arresting them as criminals. But, as they resist and struggle against the officer, he binds them with the chain of judgment truth, and compels them to go to prison, though much against their will. So we read in Isa. xxiv. 21, 22, "It shall come to pass in that day, that Jehovah will punish the host of the high ones that are on high, and the kings of the earth on the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison: and after many days shall they be visited." This shutting up of the kings in the prison is precisely the same as the shutting up of Satan, and in the same prison. For they being the great body in which the spirit of the old serpent works, when they have gone down to hell, to the depths of the pit, the devil can work no more, until the millennium is past.

He is bound for a thousand years. Must we not understand this period in a mystical sense, as we do those previously mentioned? We answer, no; for the reason that the period begins at the point where the mystery of God is finished, with which mystical time also ends. If we were to understand a day as the symbol of a year through the millennium, the whole period would amount to no less than three hundred and sixty thousand years of actual time. This would be utterly at variance with

the type of the Sabbath; for, as a day is with the Lord as a thousand years, the six days of the week are as six thousand; and the great Sabbath of the kingdom is no exception to the rule. As the binding of the dragon precedes the work of casting him into prison, the thousand years commence with the beginning of the work; and after the commencement of the period and the binding process, the old serpent is still on the earth, clanking the chain in impotent malice and rage. Never, until shut up in the pit by the judgment on the nations, will he or his instruments cease their useless struggles. But the binding with that great chain is identical with the closing of the gospel and introduction of the judgment, which takes the world in a snare, and places the great ones of the earth in a condition like that of bullocks driven into an inclosure to await the hour of slaughter. In Ps. cxlix. we have a vivid symbolical description of the same mighty work:—"Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance on the nations, and punishments on the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints."

As this work of binding commenced with the close of the gospel age, the thousand years began in the autumn of 1844, when the six thousand years from the creation and fall of man, represented in type by the six days in which God made the world, terminated. The seventh day, on which he rested from that work, was designed to prefigure the great Sabbath of a thousand years. For this reason it was perpetuated in the law of Moses, which had a shadow of things to come. See Col. ii. 16, 17; Heb. x. 1. And as God reviewed his work and rested

on the seventh day, so, when the labor of preparing the materials of the kingdom of Christ, which is the new creation, during six thousand years, is accomplished, and the times of the nations are fulfilled, he reviews his work in judgment, resting with his true people in Mount Zion, which his hands have established, and reigns with them a thousand years. Such is the judgment and millennium.

But some may be astonished when told that the millennium has commenced. The so-called Christian church has been so deluded by false prophets, who have predicted and are constantly prating about "a good time coming," when the world would be converted, and peace and happiness universally prevail, that the true doctrine on this important subject is at once rejected. But let us look at the meaning of the term. The word millennium is formed from two Latin words—*mille*, signifying a thousand, and *annus*, a year. All, therefore, that is legitimately meant by the term is simply a thousand years. And this is the only place in the Bible where the period is definitely given. As nothing can be inferred from the proper meaning of the term in favor of the doctrine of the world's conversion, so no proof of it can be derived from the sacred oracles, except by their perversion. Do not suppose, therefore, that the millennium has not commenced because the world is not converted, and the nations are involved in war. The latter fact is but the prelude to their going into the pit of perdition with Satan their master. And that they are already bound, preparatory to their imprisonment, is evident from the clanking of their chains.

But perhaps we shall be told that, as our Lord has not come in person, and the resurrection has not taken place, the thousand years cannot have begun. Let us examine this objection. It has been abundantly shown

already that our Lord is crowned King before he descends from heaven. And nothing can be more certain than that the judgment described in the preceding chapter, as being executed by the rider on the white horse and his army, is after he is crowned King of kings, and before his descent from heaven, at the resurrection of the righteous. Surely no one can be so foolish as to suppose that the scene which is there described is to be enacted after the resurrection. Will Christ and his immortal saints go forth on white horses to destroy the nations after he appears on earth in person? But nothing is said, in connection with the opening of heaven and the appearing of the mighty Judge and Warrior, of any resurrection at all; nor here, in connection with the binding of Satan. Therefore, that binding with the chain of God's word of truth, and the introduction of the judgment of the nations are identical, and precede the resurrection. And, as those judgment scenes are not opened till the close of the six thousand years, that period does not end at the personal appearing of Christ, but before it.

In perfect accordance with this exposition of the subject, observe the order of the judgment and the resurrection, as given here. First, thrones are set, the judges are seated upon them, and the work of judgment is committed to them. These judges are the saints—that is, the living church of God. In proof, see Ps. cxxii. 3-5, cxlix. 9; Dan. vii. 21, 22; 1 Cor. vi. 2. Many more texts of like import might be added, but it is not necessary. But is not this judgment by the saints after the resurrection? No; for it is described as preceding it. In the words which follow, those who were beheaded for the testimony of Jesus, and for the word of God, and whoever had not worshiped the beast or his image, or received his mark, are described as living again, and reigning with Christ

during the millennium. Thus the very order of the words shows that the resurrection of the righteous follows the judgment: and if this be not so, the inspired words teach error.

But some one may say, "How can the living church judge the dead?" To this we would reply that they do not judge the dead, but the nations that are living. Neither does this imply that they assume the attributes and prerogatives of Deity. They are simply instruments in the hand of God, by whose word they judge the world. But again, if the judgment were to follow the resurrection, it must be either this, or that of the rest of the dead, who do not live again until the thousand years are finished. Which is it? If the former, only the righteous are raised, and they receive the crown of eternal life in their resurrection. Are they only to be judged? If the latter, not only is the judgment which is here described altogether out of place as it respects time, but the righteous will have been reigning with Christ, in immortality and bliss, a thousand years before the judgment; and, therefore, only the wicked can be judged. On which horn of this dilemma will the objector hang? It is thus shown to be impossible that the judgment can be after either resurrection. Do you ask how the dead are judged? We answer that they are dead when judged, and are judged by the light and privileges which each enjoyed when living. Our Lord, who is both God and man, is the Judge of the world, and will, as Paul declares, judge the living and the dead at his appearing and his kingdom. See 2 Tim. iv. 1. If this language of the apostle has any meaning, it is certain that, in the time of that judgment by our Lord, some are living, and some are dead. Consequently, we are to understand the judgment as being a work that precedes

the personal appearing of Christ, and occupies the whole time of that appearing.

When he who is our life shall have completed his appearing by his personal presence on the earth, the judgment of the righteous dead will be carried into execution in their favor, by raising them from their sleep of death, with bodies of the same glorious and immortal nature as that of their Lord. They who have part in this first resurrection are blessed and holy. It follows that those who have not a part in it are not blessed and holy, and are, therefore, cursed and unholy. Here, then, is the broad, moral distinction which the word of God makes between the two classes of mankind; and here, too, is the important distinction in the nature and the time of their respective resurrections. The redeemed are raised to eternal life when Christ has completed his manifestation; the rest of the dead are raised at the end of the millennium, to die the second death. On those who are raised at the coming of our Lord, that second death will have no power; but during the great Sabbath of a thousand years they will be priests of God and of Christ, to offer, in the glorified temple of his kingdom, the incense of praise and thanksgiving.

SECTION II.

"And when the thousand years are expired, Satan will be loosed out of his prison, and will go out to deceive the nations in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil who deceived them was cast into

the lake of fire and brimstone, where the beast and the false prophet were, and shall be tormented day and night for ever and ever."—Chap. xx. 7-10.

We here see that, although Satan is bound and imprisoned during the millennial Sabbath, when that is passed he is released from the pit, and returns to his former work of deceiving the nations. He was imprisoned by the complete destruction of his instruments and agents, and is released by their resurrection. As the wicked dead do not live again until the thousand years are finished, so it is equally true that then they do live again, and constitute the great mass of nations in all the earth—the innumerable host of Gog and Magog, which form the subject of the remarkable prophecy contained in the 38th and 39th chapters of Ezekiel, to which the passage here evidently refers. Having been led and governed by the arch-apostate, who works in the children of disobedience during their former life, they will now be easily deceived by him again, and prompted to believe that they can prevail against Christ and his redeemed saints. If it be said that those who have been dead, and now live again, cannot be thus deceived, because they must have learned the nature of those deceptions, we ask, when and where did they learn it? They were led captive by Satan, at his will, during life; and from the time of their death until they live again they are totally unconscious. There is no knowledge in the grave. But, awakening from the sleep of death with the same nature, mental, moral, and physical, which they before possessed, they will be as hostile to all that is good as they ever were, and will, therefore, be induced by the king whom they serve to make a final and desperate effort to overthrow the kingdom of the Son of God.

Their number is as the sand of the sea. This shows

the vastness of the innumerable host of the wicked. And, if we look back through the six thousand years that have passed since sinful man first trod the earth, and consider the millions on millions that have lived and died without hope and without God, we shall see the propriety of the comparison. Many have walked in the broad road to perdition, while few indeed, in comparison, have found the path to eternal life. And now all the generations of the fallen, unregenerate children of Adam, from first to last, having come up from the dust on the breadth of the earth, and led by the prince of darkness, and accompanied by all his host of rebel angels, are assembled for the last mighty battle. They surround the camp of the saints and the beloved city—the new Jerusalem, imagining that their innumerable multitude, with the myriads of apostate spirits, like an immense army of flying dragons, hovering around and supporting the attack, will be more than a match for Christ and his immortals, who quietly await the issue. But, lo! as the vast and furious host of the wicked are about to rush to the onset, the fire of God descends and wraps them in its sulphurous flames, consuming them utterly. And thus they perish in the second death.

Doubtless this dramatic scene is highly figurative; but it describes tremendous realities, among which is embraced the fact that God will finally, by his exterminating wrath, symbolized by fire from heaven, *annihilate* all the wicked of the human race. Nothing less than this is signified by the second death in that devouring fire. How long a time will elapse, after the fire of God begins to consume them, before they cease to exist, we are not informed. It is not to be supposed, however, that the work of final and complete destruction will be instantaneous. And it is not probable that the duration of this consuming

process will be the same to all. Each individual must be punished according to his deserts. Some will be beaten with many stripes, and some with few; which seems to imply a longer or shorter period of suffering. We know that the wages of sin is death; but the simple cessation of conscious existence, unattended by pain, is not all that is meant by the term. Undoubtedly the deprivation of existence is itself a punishment, and constitutes the full and final completion of that everlasting destruction which is the portion of all the wicked. But that death may be rendered a heavier or lighter infliction by its attendant suffering: and this suffering may be mental, or physical, or both. We have reason to believe that the wicked will experience both. And as it will be impossible for them to suffer after the first death, or the second, without a resurrection, their different degrees of punishment will consist in the different amount of pain and anguish, both of body and of mind, which each must undergo, while lingering in the agonies of the second death. But at length their punishment will be completed by a total extinction of conscious being. For, though God is *just*, and will render to all according to their deeds, he is not an almighty fiend, to torment his frail creatures of the human race as long as he himself shall continue to exist. Therefore he will blot them out of being.

But different from the punishment of wicked men will be that of Satan and his rebellious crew of apostate angels. They were not born to die, nor is death the punishment awarded them. We are here told that the devil, who had deceived the nations, is cast into the lake of fire and brimstone, where the beast and the false prophet were cast alive at the commencement of the thousand years, and will be tormented day and night for ever and ever. Without a doubt, his angels, those other fallen spirits,

who have been his under-servants ever since they sinned and lost their first estate, will share his final doom. Thus, while men who have sinned, and who have not repented, will be punished with eternal death, the angels who have sinned, and for whom no Savior has died, will be punished with eternal torment. *Amen. Our God is just.*

SECTION III.

"And I saw a great white throne, and him who sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged from those things written in the books, according to their works.

"And the sea gave up the dead that were in it; and death and hell delivered up the dead that were in them: and they were judged each according to their works. And death and hell were cast into the lake of fire. This is the second death. And whoever was not found written in the book of life was cast into the lake of fire."—Chap. xx. 11-15.

It is hardly necessary to say that this is a comprehensive description of the general judgment. But, from what has already been explained, it is certain that the judgment opens at the introduction of the millennium, and before the personal coming of Christ and the resurrection of the righteous. The scenes that are here presented are, therefore, opened at the beginning of the thousand years, and not, as some suppose, after their close. We are, consequently, to regard this as a distinct vision from that which is presented in the preceding portion of this chapter, and embracing, in a general view, the work of God in judging the whole human race, and rendering to them their rewards and punishments, both in the beginning of

the millennium and after it is ended. Thus its fulfillment covers the whole thousand years.

To show the correctness of this view, it is only necessary to refer to the 7th chapter of Daniel. We there see that the Antichrist, as symbolized by that horn of the fourth beast that spoke great words against the Most High, and wore out his saints, prevailed until the judgment was set, and the books were opened. Every one must see that the judgment, as there described, is the same which is here opened to view: and as it would be impossible that the Antichrist should exist and prevail during the millennial reign of Christ and his saints, the conclusion is inevitable that this vision opens at the commencement of the millennium, and is, therefore, already in process of fulfillment in the judgment of all the dead, preparatory to the final execution of the judicial decision upon both the righteous and the wicked, in the resurrection state.

The great white throne which appears to view is, in Daniel, compared to flames of fire. But the intense brightness of the burning throne seen by the prophet, perfectly agrees with the whiteness of that seen by John. Brightness is glory, and whiteness is emblematical of holiness. Both are attributes of the throne of God. As he is a Spirit, his throne is not material, to be seen by the natural eyes of men. On the contrary, it is purely spiritual, and is here presented as a glorious symbol of the moral government of the King of heaven, the great Judge of all. If any person supposes that the human race will ever be called to stand before a throne having literally the appearance which is here described, or that the scene that is here opened will ever be literally fulfilled, such person is yet ignorant of the things of the Spirit.

He who sits upon that throne is God the Father, who

is called in Daniel the Ancient of days. From his face the earth and the heaven flee away, and there is found no place for them. This means that they cease to exist. But, as our Lord has promised that the meek shall inherit the earth, and as we are assured in Daniel that the kingdom and dominion under the whole heaven shall be given to the saints for an everlasting possession, we must not understand the heaven and the earth that thus flee away in a literal sense. But the spiritual things of Christendom, which are symbolized as heaven, and the governmental systems and powers of the world, which, in a figure, constitute the earth, are exceedingly corrupt. And, as their times are fulfilled, they must now pass away, giving place to that which is incorrupt and eternal. They will flee away from the face of him who has begun to judge the world, and will be no more.

John saw the dead, small and great, stand before God. If this be understood literally, so must the rest of the vision. But as that would involve the grossest absurdities, we are compelled to regard this standing before God in a figurative sense. Not a word is said as yet in this place of the resurrection; and it would be impossible for this to be a literal reality until after the dead were raised. This, therefore, represents all the dead of Adam's race, both the righteous and the wicked, as passing in review before the Divine Mind, previous to their resurrection. For, when the redeemed are raised immortal, not only is a complete and eternal separation made between them and the wicked, but they have received the gift of eternal life in the very nature of their resurrection. This could not be until the Supreme Judge had rendered a decision in their favor; for that would be like discharging a man as innocent, and then proceeding to try him!

But, as quite enough has been said in the preceding

sections and here, to show to every sensible and candid person that the judicial trial of the dead must precede the resurrection of the righteous, we will refrain from further remark on this point, and proceed to speak of the books which are opened. And, as no one can be so foolish as to suppose it necessary for God to keep a set of literal books, in which the deeds of men are recorded, let us inquire into their symbolical meaning. Our Lord has taught us that where much is given, much is required; and where little is given, little is required. As servants, entrusted with many talents, are held responsible for the improvement of all, so, where God has bestowed abundance of light and privileges upon men, he holds them in a larger degree responsible than those upon whom he has bestowed less. During the past ages of the world, there has been a great variety in the modes of his making known to man his purposes and will. But there has always been a church on the earth, to which and through which his purposes and will were made known. To Adam and Eve, in paradise, a law was given, and under this they fell. Then God gave promise of a Savior, and bloody sacrifices were instituted to shadow forth the atonement by his blood. Under this rule of faith, as the law of the church and the world, Enoch walked with God. But the world in general sinned against that law, and against the light of nature. Then came the deluge, and the world was drowned: but the church was saved to people the earth anew. The covenant made with Noah, containing promises and requirements, constituted a revealed law, to which all were subject. But all were not obedient. God, therefore, called Abraham, and instructed him in truth and righteousness, making him also the father of a multitude: and the Abrahamic covenant became the basis of all the revelations of the will and

purposes of God, to this day. But there has been a gradual unfolding, step by step, of the truths, promises and requirements of God, as growing out of the everlasting covenant which he made with Abraham, as confirmed in Christ the promised Seed. The law, as given by Moses, was one form of development. Not that it superseded or abrogated the spiritual things of the Abrahamic covenant, which were designed for the nations; for the law of Moses, according to the letter, was never of any binding force upon any but the nation of Israel. Indeed, it was not designed for other nations. It was only added as the full completion of the carnal things, and related entirely to the children of the flesh, as represented by Hagar the bond-woman and her son Ishmael. See Gal. iv. 21-26. But the gospel of Christ was the opening to the nations of the things of the Spirit; and now is the day of the fullness of all those things. Since Christ came, the truths, promises and requirements of his gospel have been the law of God to the nations, wherever published.

Thus, through the different and successive dispensations, there has been a progressive increase of the light and privileges which constitute the true ground of man's accountability to God. On that ground, and according to the opportunity which each individual has enjoyed for understanding truth and duty, he now judges the dead of all the past ages. Therefore, we are to understand that those successive dispensations, which made truth and duty known to men, are symbolized by the books opened before God, containing the moral standing of each individual, according to his works. And the greatest condemnation of any will be, that they had great light, but closed their eyes against it; and knew their duty, but did it not.

As the books by which the dead are judged are figura-

tive, so, also, is the book of life a symbol of the *grand roll* of all the dead who shall be worthy of a part in the resurrection of the just, as also of those who shall not sleep in death, but, remaining alive, as the living representatives of the whole redeemed church, until Christ, who is their life, shall appear, will be translated, as were Enoch and Elijah. Happy indeed is he whose name is in that book of life.

After the grand judicial assize has completed its session, and the eternal destiny of all the living and the dead has been decided, the work of carrying the judicial decision into execution is commenced. This consists of the whole process of the resurrection and of the rewards and punishments that follow. In their effects, these are eternal; and, therefore, the apostle speaks of eternal judgment. See Heb. vi. 2. But, as we have seen already, the resurrection of all the dead does not take place at the same time. The blessed and holy are raised to eternal life in the morning of the great millennial Sabbath; but the cursed and the unholy are not raised until its close, when they come up as the great army of Satan. And thus we see that the judgment, as a whole, consists of three grand divisions—the judicial trial or investigation, the decision, and the final execution, which commences with the first resurrection, and ends with the eternal destruction of the wicked in the second death.

We are told that the sea, death, and hell give up the dead that are in them; and they are judged each according to their works. The word hell is here translated from *hades*, which signifies the place or condition of the dead, whether righteous or wicked, and does not by any means involve the idea of conscious existence. It might, with equal propriety, be rendered *the grave*. Thus all the dead, whether sleeping beneath the waves of the ocean, or in

the dust of the earth—all that are under the dominion of death—shall come forth to judgment in the resurrection, though not all at the same time; the whole only being exhibited in one general view. When it is said that they were judged according to their works, we are to understand the meaning to be that judgment is *executed* in the reward bestowed, or in the punishment inflicted, according to their respective characters. For this is not the judging of the dead. That had been described already, in connection with the opening of the books, when the dead were standing before God; whereas this is after the resurrection, when they are living again. Not only so, if the judgment of the dead from the books and the judgment as following the resurrection be the same, we have here a needless and improper repetition—a case of downright tautology. Instead of this, we understand the distinction to be clearly recognized here between the judicial trial and the execution.

Death and hell are cast into the lake of fire. This is a remarkable and very instructive declaration. We here see the figurative character of this whole description, and a confirmation of what has been shown elsewhere in this exposition of the prophecy, that the lake of fire is a comprehensive symbol, used to signify the eternal judgment of God. By death and hell the same is here meant as before, where it is said that they delivered up their dead for judgment. It is not said, however, that the sea, which had also given up its dead, is cast into the lake of fire. This would be improper; for in this place we must, from the very nature of the subject, understand the sea in a literal sense; although its act of giving up the dead is strictly a figure, in which an inanimate object is represented as performing a personal act. But death and hell are equivalent to mortality and the grave—in other words,

the dominion and domain of the grim monster who has reigned over suffering, groaning humanity ever since the fall of our first parents involved their race in sin and death. When the judgment of God is fully accomplished in the complete destruction of wickedness and all the wicked, mortality and the grave will cease to be known on the earth. By the fire that descends from God out of heaven upon the innumerable hosts of Satan, as they surround the new Jerusalem, death and hell will be for ever destroyed. This is the second death: and by this all those of the human race whose names were not written in the book of life from the foundation of the world will be utterly exterminated, as we read in the 37th Psalm, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

PART XII.

THE EVERLASTING KINGDOM.

SECTION I.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a loud voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God. And God will wipe away all tears from their eyes; and there will be no more death, nor sorrow, nor crying, neither will there be any more pain: for the former things are passed away. And he

that sat upon the throne said, Behold, I make all things new. And he said to me, Write: for these words are true and faithful.

"And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that is thirsting of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death."—Chap. xxi. 1-8.

A grand outline is here presented of the kingdom of Christ and his redeemed people, in its perfected state. But while it is true that this glorious kingdom will have the earth for its location, and human beings for its possessors, it is not true that this description is to be understood literally; and those who understand the new heaven and new earth in a literal sense are thereby involved in the grossest absurdities and contradictions. In order to show this, let us compare a few passages. Here we are told by John that he saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and in the preceding chapter he tells us that, at the appearance of the Supreme Judge, the earth and the heaven fled away. This must be either in the beginning of the millennium, or after it has ended. Which is it? Let us see. At the commencement of that period the judgment sits, followed by the resurrection of the blessed and holy. But there can be no judgment or resurrection till the day of Christ's coming, as is proved by the words of Paul, who declares that Christ will judge the living and the dead at his appearing and kingdom; and that as in Adam all die, so in Christ all will be made alive: but every one in his own order; Christ the first-fruits; afterwards those

who are Christ's, at his coming. The millennium, therefore, does not precede the judgment; and, as a consequence, the passing away of heaven and earth is in connection with the appearing of our Lord, in the commencement of the thousand years. This agrees with 2 Pet. iii. 10, where the apostle declares that the day of the Lord will come as a thief in the night, in which the heavens and the earth will pass away. If, then, the earth that flees away, so that its place is no more found, be the material earth on which the wicked have lived and died, how can they arise out of it a thousand years afterwards?

But, again, if the heaven and the earth which pass away be literal, the new heaven and the new earth must be created to assume their place; and all mankind, both the just and the unjust, must be transferred to that new world; which is in the highest degree absurd. Not only so, but the new Jerusalem which comes down from heaven must be understood to be a material city, literally corresponding to the description which is so fully and minutely given in the words that follow. Its walls of jasper, its gates of pearl, its street of gold, its foundation of precious stones, its river and tree of life—all are literal. And, to be consistent, even the fine linen with which she is arrayed (see chap. xix. 8) must be literal also!

But, no. We have not so learned the things of Christ and his kingdom, in the school of the Divine Spirit. The heaven and earth that pass away by violence consist of the corrupt church and earthly governments; the new heaven and the new earth consist of all that relates to the true church in its spiritual and material character and interests; and these are represented as assuming and occupying, permanently and forever, the territorial domain which is vacated by the passing away of the old and corrupt. Heaven signifies the heavenly or spiritual things,

while the earth means the earthly or material things. And who, that is not morally blind, can fail to see that all the spiritual things of the church, as also the governments of the world, which are identified with the earthly or material things, are exceedingly corrupt, and on the way to perdition? But the people of God are to reign forever on the earth. In them the Holy Spirit will reign supreme; and this will constitute the new heaven. And they, having dominion over all things, even the elements of nature, will, in that dominion, constitute the new and eternal government—the new earth. Thus the new heaven and the new earth will be closely allied and blended in the perfected church of Christ.

When it is said there was no more sea, let it be understood that this is equally figurative with the rest. The beast with seven heads and ten horns came up from the sea; not the Mediterranean, nor the Atlantic; but the great sea of nations. And the waters, on which the harlot church has been seated so long, are peoples, and multitudes, and nations, and tongues. That ocean of wicked nations—the source from whence have originated gigantic and horrid monsters, to scare and rule the world—will exist no more. Thanks be to God, for the consoling promise!

The crowning glory will be the descent of the new Jerusalem, which is a progressive work, that has already commenced, but will not be completed till death is swallowed up in victory at the appearing of our Lord. For, that glorious city being the symbol of his heavenly and eternal kingdom, in which he comes, the beginning of its figurative descent from God out of heaven is when he, as the Nobleman of the parable, receives the kingdom, preparatory to his return. See Luke xix. 12. As he has now received the throne, the crown, and the scepter, he

is coming forth in the work of judgment on the earth, bringing the kingdom of bright glory with him. And, therefore, all earthly kingdoms must melt and pass away.

John tells us that the celestial city is prepared as a bride adorned for her husband. Both her dress and her jewels are included in this adorning. It has been already seen that she is arrayed in fine linen, clean and shining, which is the righteousness of saints. But what are her jewels? We find an answer in Isa. xlix. 17, 18. From this passage we learn that Zion's children constitute her full dress and ornaments. The righteousness of the saints is, therefore, both clothing and jewelry. With this the church is prepared for the fullness of eternal glory with her Lord, the married Husband. All this grace, and the glory which is to follow, is from God. And, therefore, we may see why it is that this symbolical city is described as coming down from him.

It not only descends to men on the earth, but it is to remain forever. A loud voice from heaven is heard, declaring that the tabernacle of God is with men, and that he will dwell with them. How does this agree with the doctrine that men are to leave the earth and pass away to the skies, to be with God? Instead of that, the dwelling of God is to be on the earth with redeemed men. Not that his only dwelling-place will be on the earth: for, though he will manifest his glory in that kingdom of the new Jerusalem, as in a tabernacle or tent, he will still continue to occupy the great central throne of the universe—the heaven of heavens. But his presence fills the whole. And when by the Son he is fully exhibited to us, we shall be made to see and know that God is All in all.

From the eyes of his redeemed children he will wipe away all their tears. They will, therefore, weep no more. There will be no more death, nor sorrow, nor crying, nor

any more pain, to mar the felicity of those happy immortals: for the former things are for ever passed away. Oh, what bliss and glory! We read and hear, and ponder with delight upon these prospects: but what must it be to be there? The former things have passed away. Sin, and all the train of miseries which it entailed, will have passed away, to be no more. The wicked kingdoms and nations will have passed away; and God will have made all things new.

How long, dear Savior, oh! how long
Shall that glad hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day!

A command was given to John, by him who sat upon the throne, to write those words which he had heard, because they were true and faithful. They may differ greatly in their import from the teachings of men who call themselves the ministers of Christ: yet they are the words of God. Let him be true, though popular clergymen and doctors of divinity be proved liars. It is our duty and privilege to understand and hold fast the sacred truth revealed, and to reject all false glosses and all perversions of the divine word, even at the risk of repudiating the teachings of the doctors, and being, therefore, branded as heretics and fanatics.

And now, again, the emphatic word is uttered, as at the close of the pouring out of the "seven vials," "It is done." In the one case it signifies the completion of the wrath of God upon the nations; in the other, the new creation being perfected, and all the bliss and glory which the redeemed are to inherit, being fully bestowed. For when the new Jerusalem has completed its descent from God, her King will stand on earth again in that immortal

and glorified body which ascended from Mount Olivet, and all the happy host of his ransomed ones will be like him. The whole stupendous work of their salvation will then have been completed. Therefore, he who now again declares that he is the Alpha and the Omega, the beginning and the end, also declares that those who thirst for it shall receive of the fountain of the water of life freely. It is the same Jesus that promises this who, in the last great day of the feast at Jerusalem, stood and cried, "If any one thirst, let him come to me and drink." See John vii. 37. Both in that place and this, he was speaking of the Spirit by which eternal life is given. Therefore, that is the water of life, flowing to us from God, as from an exhaustless reservoir, through the atonement and mediation of Christ, as through a living fountain. By that Spirit, which dwells in the true followers of Christ, their bodies will be made immortal, when he who is their life shall appear. Thus, and only thus, is immortality, or eternal life, given to men.

Christ also promises that he that overcomes shall inherit all things. By this is meant that those who through divine grace triumph over sin, and death, and all the powers of darkness, shall be put in full possession of the kingdom and dominion of the whole globe on which we dwell, with power to rule all things appertaining to it, even the natural elements, as joint-heirs, and, therefore, joint-rulers with Christ, for whom the world was made. All things are to be placed under the feet of our Lord: and, if we share the power and dignity of his throne, all will be placed under our feet also. But he will still forever be the Supreme Head. He will be our God, and we shall be his children: while all those rejected reprobates, whose various characters are here described, will have their part in the lake of fire, which is the second

death. "For the upright shall dwell in the land, and the perfect shall remain in it: but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

SECTION II.

"And there came to me one of the seven angels, who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

"And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like a stone most precious, like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

"And he that talked with me had a golden reed to measure the city, and its gates, and its wall. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of the angel.

"And the building of the wall of it was of jasper: and the city was pure gold, like clear glass. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls;

each single gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."—Chap. xxi. 9-21.

In this section there is presented a more detailed description of the celestial city. One of those angels who poured their vials on the earth, comes to John, saying, "Come hither, I will show thee the bride, the Lamb's wife." Again the seer was in the Spirit carried away, as when he saw the woman on the beast; but not into the wilderness or desert, as then. He now is carried in vision to a great and lofty mountain, meaning the spiritual heights of the Mount Zion of God, and beholds the great city, the holy Jerusalem, descending from heaven, shining in the brightness of God's glory. Her light is described as being like the precious jasper. It should be thus; for, in the fourth chapter, the appearance of him who sat upon the throne is compared to the jasper-stone; and this light of the city proceeds from him. It is clear as crystal. This agrees with what John says in one of his epistles,—“God is light, and in him is no darkness.” This heavenly light, made to shine in all its effulgence in the holy city, signifies the perfect comprehension of the things of God, as Paul declares, “For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know just as also I am known.”

The city has a wall great and high—that is, strong and lofty. Do not literalize this, but compare it with the words of Isaiah,—“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.” And again; “Thou shalt call thy walls Salvation, and thy gates Praise.” Surely the salvation of God is both strong and lofty, and a perfect wall of defence. Those gates, which

are to be called praise, because they symbolize the tribes of the redeemed church, are twelve in number, to correspond with the twelve tribes of Israel—one gate for each tribe. Yet it is not Israel according to the flesh whose names are written on those gates, but the true church of God, of whom ancient Israel was typical. We must, therefore, understand the gates as signifying the entrances to eternal life and glory by means of the word and Spirit of God, and this entrance to our eternal home as completed at the coming of the King of glory with his bride.

In the twelve foundations are contained the names of the twelve apostles of the Lamb. Why is this? Because their doctrine and labors laid the foundation of the Christian church, which is identical with the foundation of the everlasting kingdom, inasmuch as the church is the kingdom of Christ. In fact, this heavenly city in all its glory located on the earth, is but the expressive symbol of the church triumphant, and clothed upon with its house which is from heaven—that is, the fullness of immortality and blessedness. And here let it be noticed that the twelve gates, at which are twelve angels, and on which the names of the tribes are written, added to these twelve foundations, which bear the names of the apostles, make the number twenty-four, which corresponds to the four-and-twenty elders—the whole true ministry.

A golden reed was used by the angel to measure the city, which signifies the perfect rule of truth and righteousness by which the church is measured in the spiritual sense. In other words, the true church, when completely sanctified, and prepared for the full fruition of her hope, will exactly correspond to all the requirements of the law of perfect truth and love, as the symbolic city corresponds to this measurement by the angel's golden reed. Hence, as it is shown that the city is of exact proportions,—

lying four-square, and the length as large as the breadth,—we shall find that the kingdom of God is of exact and proper moral proportions: all is regular and harmonious as a perfect rectangular city.

But the size is gigantic. Twelve thousand furlongs—that is, fifteen hundred miles—in length, breadth and height! Can we suppose this to be literal? To say nothing of the length and breadth, the idea of a wall of that height is preposterous. But nothing, it would seem, is too absurd for some to believe. Even the great red dragon, and the beast with seven heads, are understood literally by some! But the reason for the vast dimensions of the celestial city which are given consists in its moral greatness, and in the fact that the kingdom of God, which is symbolized by it, is to comprehend all the ransomed host of God. And the twelve thousand furlongs are in harmony with this vast idea—the thousands of the twelve tribes of Israel, according to the Spirit, being indicated as the inheritors of this great city of God: while the loftiness of the wall shows the impossibility of entrance except by the gates, which are kept by those twelve angels, as the one gate of the garden of ancient Eden was guarded by cherubim and a flaming sword, to keep the way of the tree of life. Neither wicked men nor devils can pass those gates; nor can they scale that wall fifteen hundred miles high. Equally impossible would it be to effect a breach in the wall, which is a hundred and forty-four cubits in thickness, in direct allusion to the hundred and forty-four thousand harpers of Mount Zion. In other words, it is morally impossible, by either fraud or force, for any unclean spirit, whether human or angelic, to enter the kingdom of glory.

That lofty wall is built of jasper, a symbol of the preciousness and durability of that eternal salvation

wrought out through the operation of the Spirit of him that sits upon the throne, whose appearance is like a jasper and a sardine stone. His spiritual nature is imparted in, and constitutes the material of, the great salvation of which this wall is the symbol. The interior of the city is of pure gold, so bright as to appear like transparent glass. But this gold is only a figure of the resplendent glory or moral brightness of that kingdom of immortality and blessedness which will be revealed in the church triumphant. All material gold is dim and worthless rubbish in comparison with the "exceeding and eternal weight of glory" that shall be conferred upon the just.

The foundations of the wall are adorned with every precious stone. By these twelve different stones are indicated the various beauties and the great worth of those fundamental truths that were taught by the apostles of Christ. Paul declares that the church is built upon the foundation of the apostles and prophets—that is, upon the truth of God concerning Christ, as taught by them. If the limits of this work permitted, we might here give the different aspects and peculiarities of those truths, as signified by these different precious stones: but it is hardly necessary: and perhaps some cynic might deem the ideas fanciful. For some find fault even with the words of the Most High, if those words are not according to their gross conceptions. But all these things have a spiritual meaning. The twelve gates are twelve pearls—each gate consisting of one pearl only. Here we may see the unity and the precious value of the church in its spiritual character, and of the gospel of our glorious salvation, by which the gates or passage-ways are opened for the redeemed to enter the everlasting kingdom of God.

SECTION III.

"And I saw no temple in it: for the Lord God Almighty and the Lamb are the temple of it. And the city hath no need of the sun, nor of the moon, to shine in it: for the glory of God enlighteneth it, and the Lamb is its light. And the nations of those who are saved will walk in the light of it: and the kings of the earth bring their glory and honor into it.

"And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall by no means enter into it anything that defileth, or that worketh abomination, or maketh a lie; but those who are written in the Lamb's book of life."—Chap xxi. 22-27.

No temple was seen in the new Jerusalem. And the reason which is assigned for this fact by John is that God and the Lamb constitute the temple of it. By this we learn that no other temple is needed by the redeemed, but God in Christ. And as the heavenly city is a symbol of the church exalted to an eternal and glorious kingdom, no other temple would be proper in this description. For as God in Christ is the temple of the saints, so they in Christ are the temple of God. Even in the present state of being this is true; but in the immortal state it will be more gloriously manifest—God in them, and they in God. For this our Lord prayed—"That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." His prayer will be fulfilled in this great day of the kingdom.

We are told that the city has no need of the light of the sun or the moon, because the glory of God enlightens it, and the Lamb is its light. Now, if the city were material, we must, of course, understand the light of it to be physical brightness. But as these descriptions are figura-

tive, and relate to things heavenly and spiritual, we must understand the meaning to be that all the light which is shed upon the people of God in this life by the Spirit and word of God, as signified by the sun and moon, will be transcended by the full blaze of divine light in the presence of God, and of him who is the brightness of his Father's glory, and the express image of his person: and that the light of the gospel, which partially unfolded the deep and glorious things of God and his eternal kingdom, will be needed no more.

The nations, or multitudes, of those who are saved will walk in the light of the city. In other words, the redeemed will for ever enjoy the presence and glory of God and the Lamb. It is said that the kings of the earth bring their glory and honor into it. What kings are these? Not earthly rulers of nations; but those whom Christ has made kings, and who are to reign with him on the earth, sharing all the honor and glory of his everlasting kingdom. That glory and honor they bring into the celestial city—that is, all the glory which has been freely given to them of God through his grace in Christ is brought to swell the grand aggregate of the kingdom of God, and to increase its moral splendor.

We are assured that the gates of the city shall not be shut at all by day; and that there shall be no night there. Consequently, those gates will be continually open. See, also, Isa. lx. 11. The meaning is that the dispensation of the fullness of times, in which God will gather in one all things in Christ, will never close by giving place to another dispensation, but will fully open and prepare the way for the glorification of the elect of God in their eternal inheritance: and this highway of holiness, and the gates through which the righteous will enter the city, are open for the praises of God and the Lamb for ever. And

thus, through those everlasting gates, the glory and honor of the nations will be gathered into the kingdom, to make fully manifest in the ransomed host the exceeding riches of the grace of God, and his glory in Christ.

As the new Jerusalem is not a real city, but a figure, so it is equally certain that it does not represent the visible church under the gospel dispensation. This is evident from the declaration that there shall not enter into it any thing that defileth, or that worketh abomination, or maketh a lie. None can enter it but those who are written in the Lamb's book of life. This has not been true of the church. On the contrary, thousands have occupied places in it who were morally unclean, workers of abomination, and makers of lies: and thousands of such now bear the Christian name. The holy city is, therefore, a complete representative symbol of the heavenly kingdom of Christ and of God, having, until our Lord shall appear on earth again, its throne of supreme power in heaven with the King. Thus we see the propriety of the words of Paul: "But Jerusalem which is above is free, which is the mother of us all." All the children of God on the earth, whether alive or sleeping in the dust, are her children; and the territorial locality and domain of the kingdom which is signified is most certainly the earth. Consequently, in connection with the appearing of her glorious King—which has already commenced—she is now descending out of heaven from God.

SECTION IV.

"And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which

beareth twelve fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

"And there will be no more curse: but the throne of God and of the Lamb will be in it; and his servants will serve him: and they will see his face: and his name will be in their foreheads. And there will be no night there; and they need no candle, nor light of the sun; for the Lord God giveth them light: and they will reign for ever and ever.

"And he said to me, These words are faithful and true. And the Lord God of the holy prophets sent his angel to show to his servants those things which must soon be accomplished. Behold, I come quickly; blessed is he that keepeth the words of the prophecy of this book."—Chap. xxii. 1-7.

The throne of God and of the Lamb is in the new Jerusalem, and will be after its descent to the earth. In other words, the dwelling-place of the power and authority of God in Christ is in the general assembly and church of the first-born, which constitutes the material of the glorious kingdom which that celestial city signifies. We read of that throne as though it were literally a seat on which God and Christ were jointly, or alternately, to sit. But let it be remembered that God is a pure incorporeal Spirit, and, therefore, does not occupy a material throne. And, as it respects his Son, his throne is no more to be understood in a literal sense than the golden crown which he is described as wearing, or the sickle which he bears in his hand, when he comes forth to reap the harvest of the earth. Therefore, the pure river of water of life, which proceeds from the throne, must not be understood literally. It is a beautiful and glorious emblem of the Divine Spirit flowing forth from God through Christ, and imparting eternal life to all the redeemed. By the indwelling of that Spirit they have, in this mortal state, the germ of immortality; but, when their vile bodies shall be

changed to be like that of their Redeemer, by the transforming power of the same Spirit, they will enjoy the fullness of that pure river of life for ever.

In the midst of the street of the city, and on either side of the river, was the tree of life. Although the word tree is used in the singular number, it is only with reference to kind, as we might say *the ash* or *the pine*. For a solitary tree could not very well grow on the two opposite banks of a stream. And, by comparing this passage with the description given in the parallel passage in Ezek. xlvii., we shall find the trees of life to be "very many." These trees bear twelve fruits, yielding their fruit every month. Of course this part of the description is equally figurative with the rest. The river being an emblem of the Spirit of God, the tree which grows upon its banks, and is nourished by its living water, must be regarded as emblematical of the essential truth of God, which, as embodied in Christ and revealed to us in his everlasting gospel, feeds our spirits now. But, when elevated to the society of angels and of our glorious Head, we shall feast on the full fruition of our hope and upon the constantly new unfoldings of God's wisdom, power, and love, as instructed by the glorious God-man, who will not only be our exalted King, but the kind Shepherd to feed us, fully satisfying our every desire. The fruit is produced every month: and the month takes its designation from the moon. And it is declared to the church by the prophet Isaiah, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended." In this passage the eternal light of God is, by a beautiful figure, represented as a sun and a moon that shall never cease to shine. Instead of that, we may rest assured that the light of God will for-

ever increase. Hence, at each successive development of his wisdom, power, and goodness, and of the unfathomable mysteries of the eternal world, there will be, as it were, a new moon, opening a new month, in which the spirits of the redeemed will feast on fruit newly borne by the perennial tree of life: while all their spiritual maladies will have been forever healed by the dispensation of its medicinal leaves.

We are assured that there will be no more curse. When man rebelled against his Maker, at the first, not only was mortality, with its attendant ills, the consequence, but even the ground was cursed for man's sake. But when paradise is restored to earth by the second Adam, the Lord from heaven, the curse will be forever removed, both from the natural and the spiritual world. In that kingdom of immortal bliss on earth will be the throne of God and the Lamb—that is, the seat or dwelling-place of the power and glory of God, as made fully manifest by his Son. Our Lord has promised that the pure in heart shall see God; and that in that day he will show his people plainly of the Father. So, here it is declared that the servants of God—those redeemed saints who are elevated to angelic employments—shall see his face. The manner in which they are to see the face and the glory of God must remain a mystery until known by actual experience. We might indulge in speculations on this interesting theme, and a warm imagination might draw a delightful picture; but nothing, excepting the reality itself, can enable us to understand what it is to behold God face to face, in the full and unclouded glory of that eternal kingdom. But we must beware of literalizing these promises too much. We are told that his name will be in their foreheads: and we know that this must be a figure, though full of meaning. The mental and moral

nature of the heirs of glory, which is indicated by the forehead, will be fully possessed by the Spirit of the Holy One, whose nature is expressed in that name. Hence, it is proper that his name should, in a figure, be described as written or impressed upon their foreheads. Thus, too, we are to understand the face of God which it will be their high privilege to see; not literally, as a material object, but as the symbolical index of the divine character.

There will be no night there: and, therefore, they who inherit the kingdom will need no artificial light. Not only so, the light of the sun will not be needed by those who are made equal to the angels, and filled with the light of God. By this we understand that all the lesser lights, whether physical or spiritual, will be transcended and rendered altogether needless by the effulgence of the uncreated glory of God, whether physical or moral. For the Lord God will impart to them of the infinite fullness of his own light: and where the brightness of that light dwells, there can be no darkness. But it is as utterly impossible now to separate between the physical and the moral, in our efforts to comprehend the essential nature of that eternal glory, as it is to understand how we are to see God. We must await the day of immortality to give the full power to appreciate these sublime mysteries. Meanwhile, let us endeavor to understand all that we are able, and trust implicitly in these precious promises of a faithful God, who declares that his ransomed ones shall reign in that bright glory for ever and ever. It is not merely for a thousand years. The millennium is but the introduction, as it were, to the everlasting kingdom. When that is past, Christ and his redeemed hosts will still reign in bliss ever new, and glory ever increasing, throughout all ages, world without end.

Again is John assured that these words are faithful and true. Why is this point urged with so much emphasis, and so frequently repeated? It is because men are so prone to unbelief or forgetfulness of these truths, or to treat them as of comparatively little consequence; whereas they are really of the utmost importance. They were not intended merely to fill out the sacred volume, and perhaps to be read as a matter of form; but were designed for the attentive and prayerful study of all the followers of Christ, and to be treasured in their hearts. And now especially, since the promised messenger has come to restore all things, should the children of the kingdom read and ponder well these momentous truths of God. It was not a light reason that induced the Lord God of the holy prophets to send his angel to show these things to his servants by this Revelation—things which were soon to be accomplished, and in which his people's highest welfare was so deeply involved. Therefore, let every true friend of Christ receive these glorious truths, and the words through which they are made known, as constituting a priceless legacy from that Savior who has suffered for them, and with whom they hope to dwell in everlasting life and bliss.

For, behold! he cometh quickly: and he declares that they are blessed who keep the words of the prophecy of this book. But what is it to keep them? Is it to keep the manuscript copy carefully laid away? Is it to have them printed and handsomely bound in the sacred volume? Or is it to keep the book as an embellishment of the library, or to bear it ostentatiously to church? Ah, it is more than these. It is nothing less than to read or hear the words with devout attention, to retain them in the heart, and to make them a matter of lively faith and a motive to a holy life.

SECTION V.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. And he saith to me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of those who keep the words of this book: worship God.

"And he saith to me, Seal not the words of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to render to each according as his work shall be.

"I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they who do his commandments, that they may have right to the tree of life, and may enter through the gates into the city. For without are the dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whoever loveth and maketh a lie."—Chap. xxii. 8-15.

Having seen and heard all the mighty disclosures that were made to him, John tells us that he fell in adoration before the feet of the angel who showed him these things. This was the second time he had fallen into the error of worshipping the angel. Doubtless his mind was much absorbed in those stupendous visions which he had seen, and his devotional feelings greatly excited. This might account for his error, but formed no proper ground of justification. He might not adore or worship any created being, no matter how glorious, or how much beloved he might be. Therefore, as before, the angel charged him not to do it, because he was but the fellow-servant of John, and of his brethren the prophets, and of those who keep the words of this book. But he must worship God alone. Hence we may see the impious idolatry of those

who worship the virgin Mary, saints, and images; thus proving that, instead of being, as they claim, the only true church of Christ, they are the synagogue of Satan.

An injunction is given by the angel not to seal the words of this prophecy; and the reason assigned for this injunction is that the time is at hand. By this we are to understand that, during the time of the fulfillment of all these visions, down to the great day of the appearing of Christ in his kingdom, the Revelation was to be an open book for the continuous instruction of the true church. Consequently, if it has been a sealed book, it was not by authority of Christ. But now that the great day of the consummation of all these things is coming and has come, these words of Christ especially apply, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still:" &c. For the Master of the house has risen up and shut the door that was opened to the nations, leaving them to perish in their unrighteousness and moral filthiness. And behold, he who has thus closed the door, cometh quickly. It is now but a very little while ere he will descend from heaven, bringing the blessedness and glory of the new Jerusalem state, and to finally reward every one according to his works. Here is proof positive and unanswerable that no one receives his reward at death. Were that true, our Lord could not bring his reward with him at his coming.

He again declares that he is the Alpha and the Omega, the beginning and the end, the first and the last. He also declares that those are blessed who render obedience to the commandments of God, that they may have right to the tree of life, and may enter through the gates into the city. By the right to the tree of life is meant a just and valid title to immortality in Christ; and this through free and sovereign grace alone. No one can be saved on

the ground of his own merit. But those who have been made partakers of the divine nature through faith in Christ, have a principle implanted within, which exhibits itself in obedience to his commands—that is, in love to God and love one to another, with all those acts which are the legitimate fruit of love. On such is bestowed the full privilege of the tree of life, and the unrestricted freedom of the holy city of God.

But without that city are the dogs, and sorcerers, and fornicators, and murderers, and idolaters, and every one who loves or makes a lie. By dogs we are to understand impious and irreligious persons: and these, with all the other abominable characters named, are excluded from the kingdom of God. If the description of that holy city were literal, the inference would be that these wicked ones are to dwell on the earth outside of the city wall. But this would be erroneous and absurd. The simple meaning is that they will not be permitted to have a share in the everlasting kingdom: and as that is to fill the whole earth, the wicked must of course be destroyed out of it, as the word of God repeatedly declares. Perhaps we shall be told that they leave the earth to go into the lake of fire. But where is that lake? If it has a literal, local existence, will not some sage inform us in what part of the universe it is located? But enough. The word of truth declares that the wicked will receive their recompense upon the earth, but shall not continue to inhabit it; which proves that in due time they shall cease to be.

SECTION VI.

"I Jesus have sent mine angel to testify to you these things in the churches. I am the root and the offspring of David, the bright and morning star. And the Spirit

and the bride say, Come. And let him that heareth say, Come. And let him who is thirsty come. And whoever will, let him take the water of life freely.

"For I testify to every one who heareth the words of the prophecy of this book, If any one add to them, God will add to him the plagues that are written in this book: and if any one shall take away from the words of the book of this prophecy, God will take away his part from the book of life, and from the holy city, and from those things which are written in this book.

"He who testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus!

"The grace of our Lord Jesus Christ be with you all. Amen."—Chap. xxii. 16-21.

Our Lord here declares that he sent his angel to testify these things in the churches. This, of course, refers to the angel who showed these things to John; and the churches particularly meant are the seven churches of Asia. But as those churches were used to represent the whole church of Christ from first to last, so the angel's testimony, which was borne by John as his proxy, was continued through the whole church to the present time, in the true ministry of Christ. And now that the special messenger, whom Christ has sent to prepare his way, is fulfilling his mission in restoring all things, the wonderful and glorious predictions of this book of prophecy are made plain, and testified to the churches of these last days. And thus, O reader, the angel of Jesus is now testifying to you. Will you hear him?

In that true ministry, which was represented by the angel, is the key or power of the house of David. Therefore, in Zech. xii. 8, it is declared that in that day, meaning the great day of the kingdom of Christ, the house of David shall be as God, as the angel of the Lord before them. For this reason, our Lord, in this passage, connects what he says of his angel with what he says of

David; declaring that he is the root and the offspring of David. This is equivalent to saying that he is the first and the last in respect to David; which was true of the relation that subsisted between him and David according to the flesh. The root signifies the origin or parent source, and the branch is the offspring. Christ was the origin and Lord of David; for he was with the Father before the world existed, and by him all things were made, including David, who was created in Adam. Yet in the fullness of the time he was born as the son of David, and the natural and legitimate heir of David's throne.

So, also, in regard to the great things of the Spirit. The house of David is the ruling power of the church of Christ. This is the true ministry of the word, by which the power of the kingdom of Christ is made manifest. Thus we see what is signified in the Spirit by David, and can understand how Christ is both the Root or Origin, and the Branch or Offspring, of David according to the Spirit. He was the Origin and Founder of the true ministry in the apostles; and in the fullness of times is made manifest in the bright and morning star, as the Offspring of the true ministry and the true church, and as ushering in the day of full and immortal glory, while ruling the nations with a rod of iron. God says to Job, who is the allegorical representative of the true church, "Hast thou commanded the morning since thy days, and caused the day-spring to know its place; that it might seize the ends of the earth, and shake the wicked out of it?" Let it be well understood, therefore, that the day-spring, or morning-star, is the spiritual house of David—the ruling power of the church of God, and is identical with Christ in the spirit—the male child who is now beginning to rule the nations with a rod of iron, and will soon dash them in

pieces as a potter's vessel. Yet these things of the Spirit militate not in the least against the grand and glorious truth of our Lord's personal coming. On the contrary, the word of inspiration teaches us that his appearing is both spiritual and personal. But that which is purely spiritual must of course precede his personal descent from heaven; and when he comes in person, his appearing will no longer be according to the symbol of the bright star of the morning dawn, but as the Sun of Righteousness, to shine in the full blaze of noontide glory.

"The Spirit and the bride say, Come." The bride is the true church of Christ: and she speaks in one voice with the Spirit, in the ministry of the word of truth, calling all her wandering, backslidden children to return and come to Zion. In the gospel to the nations, that voice was directed to those who were out of Christ. But as that time is past, none can now be benefited but those who at least possess the germ of the divine life. To them we earnestly say, Come, for all things are now ready. Do not begin to make excuses. No plea will avail, except to debar you from tasting of the King's marriage-supper. And let him who hears say, "Come." For you have all some influence, and God will give opportunity. And it is required of every steward that he be faithful. Remember the slothful servant who kept his talent laid up in a napkin. O Christian, let not his judgment be yours. And let every one who thirsts for the water of the Divine Spirit, which gives eternal life, be assured that, if he will come to Mount Zion, he may have the privilege of drinking freely: for the crystal fountain is opened. Do you ask where that Mount Zion is? We answer, it is in the church which bears the standard of the present truth. That church is in the city of New York, where it

was established of God in the year 1845; and the gates of hell have not been able to prevail against it. The pastor of that church is the writer of this work,

Who kindly now invites you home:
Come to Mount Zion, children, come!

Our Lord and Master testifies to every one who hears the words of the prophecy of this book, that if any one shall add to them, God will add to him the plagues that are written in it: and if any one shall take away from them, God will take away his part from the book of life, and from the holy city, and those glorious things promised in this book. By this is meant that, as the sacred scriptures were now completed, no pretended *new revelations* were to be received or allowed, nor was any one to withhold any part of this as not true and of divine authority, under the awful penalties which are here denounced.

And now, in closing the book with these tremendous sanctions, and thus closing the sacred canon of the written word, he who thus bears witness concludes his divine testimony by saying, "Surely I come quickly: Amen." What weighty words are these! And confirmed with *Amen* from him who is himself the *AMEN*—the faithful and true Witness. The inspired seer responds, "Even so, come, Lord Jesus!" Let us join in that response. Let every one who has in him a spark of love for Jesus, join in it. For in that coming of him whom not having seen we love, and in that alone, is the consummation of the Christian's faith and hope. Can any one be saved without love to Christ? And can any one love him, and not love his appearing?

The apostolical benediction is pronounced upon the church by the beloved disciple. And he who has written

these expositions of the precious book, reiterates his words, in their application to all the true heirs of the approaching glorious and everlasting kingdom, who are now living: *The grace of our Lord Jesus Christ be with you all. AMEN.*

CHRONOLOGY OF THE WORLD.

Adam.....	130 years.....	Proof, Gen. v. 3
Seth.....	105 ".....	" " 6
Enos.....	90 ".....	" " 9
Cainan.....	70 ".....	" " 12
Mahalael.....	65 ".....	" " 15
Jared.....	162 ".....	" " 18
Enoch.....	65 ".....	" " 21
Methuselah.....	187 ".....	" " 25
Lamech.....	182 ".....	" " 28
Noah.....	600 ".....	" vii. 6

1656 years to the Flood.

Flood.....	1 ".....	Gen. viii. 13
Shem.....	2 ".....	" xi. 10
Arphaxad.....	35 ".....	" " 12
Salah.....	30 ".....	" " 14
Heber.....	34 ".....	" " 16
Peleg.....	30 ".....	" " 18
Ren.....	32 ".....	" " 20
Serug.....	30 ".....	" " 22
Nahor.....	29 ".....	" " 24
Terah's life.....	205 ".....	" " 32

2084 years to the call of Abraham.

To the Exodus.....	430 ".....	Ex. xii. 40, 41
Wilderness.....	40 ".....	Josh. v. 6
Joshua.....	25 ".....	Josh. xiv. 7, xxiv. 29
Elders and anarchy.....	18 ".....	See Josephus
Under Chushan.....	8 ".....	Judg. iii. 8
Othniel.....	40 ".....	" " 11
Eglon.....	18 ".....	" " 14
Ehud.....	80 ".....	" " 30

Jabin.....	20 years.....	Judg. iv. 3
Barak.....	40 ".....	" v. 31
Midianites.....	7 ".....	" vi. 1
Gideon.....	40 ".....	" viii. 28
Abimelech.....	3 ".....	" ix. 22
Tola.....	23 ".....	" x. 2
Jair.....	22 ".....	" " 3
Philistines.....	18 ".....	" " 8
Jephthah.....	6 ".....	" xii. 7
Ibzan.....	7 ".....	" " 9
Elon.....	10 ".....	" " 11
Abdon.....	8 ".....	" " 14
Philistines.....	40 ".....	" xiii. 1
Eli.....	40 ".....	1 Sam. iv. 18

3027 years to Samuel the Prophet.

Samuel.....	24 ".....	1 Sam. vii. 2-17
Saul.....	40 ".....	Acts xiii. 21
David.....	40 ".....	2 Sam. v. 4
Solomon.....	40 ".....	1 Kin. xi. 42
Rehoboam.....	17 ".....	2 Chron. xii. 13
Abijam.....	3 ".....	1 Kin. xv. 2
Asa.....	41 ".....	" " 10
Jehoshaphat.....	25 ".....	" xxii. 42
Jehoram*.....	5 ".....	2 Kin. viii. 17
Ahaziah.....	1 ".....	" " 26
Athaliah.....	6 ".....	" xi. 3, 4
Joash.....	40 ".....	" xii. 1
Amaziah.....	29 ".....	" xiv. 2
Interregnum†.....	11 ".....	" xv. 1, 2
Azariah.....	52 ".....	" " 2
Jotham.....	16 ".....	" " 33
Ahaz.....	16 ".....	" xvi. 2
Hezekiah.....	29 ".....	" xviii. 2
Manasseh.....	55 ".....	" xxi. 1
Amon.....	2 ".....	" " 19
Josiah.....	31 ".....	" xxii. 1
Jehoiakim.....	11 ".....	" xxiii. 36

3561 years to the Captivity.

Captivity.....	70 years.....	2 Chron. xxxvi.
Cyrus.....	6 ".....	See Rollin
Cambyses.....	7 ".....	" "
Darius Hystaspes.....	37 ".....	" "
Xerxes.....	12 ".....	" "
Artaxerxes.....	7 ".....	Ezra vii. 10-18
Christian Era.....	456 ".....	
A. D.....	1844 ".....	

6000 years.

* Jehoram reigned 8 years, but during 3 of those years was associated with his father. Only five years are, therefore, to be reckoned for his sole reign.

† This *interregnum* is thus shown. Jehoash, king of Israel, reigned 16 years. (2 Kin. xiii. 10.) Amaziah, king of Judah, began to reign in the second year of Jehoash, and reigned 29 years (2 Kin. xiv. 1, 2), or 15 years after the death of Jehoash (2 Kin. xiv. 17). Jehoash of Israel was succeeded by Jeroboam, who was cotemporary with Amaziah 15 years; so that Amaziah was slain in the sixteenth year of Jeroboam; and was subsequently succeeded by Azariah. 2 Kin. xv. 1,—"In the twenty-seventh year of Jeroboam king of Israel, began Azariah, son of Amaziah king of Judah, to reign." From the sixteenth year of Jeroboam, when Amaziah was slain, to the twenty-seventh year, when Azariah began to reign, was 11 years of interregnum. In this Dr. Hales, Usher, and other chronologists concur.

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